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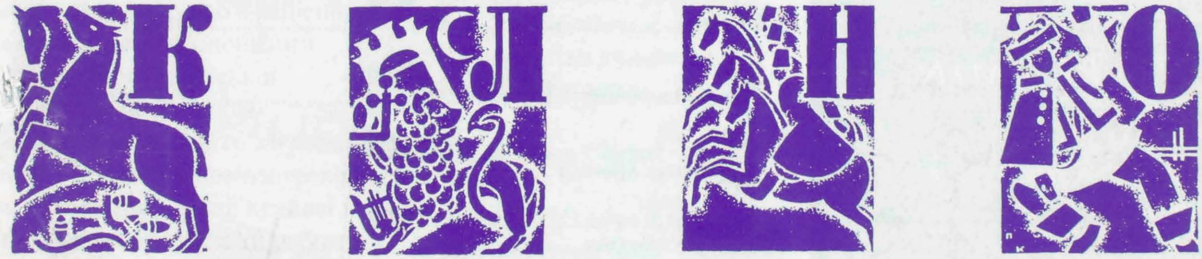

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Canada

**Both front and back covers** from "Ukrainian Arts", published by the Ukrainian Youth's League of North America, Inc., New York, 1952

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# Редакційна...Editorial

**Слава Ісусу Христу!**

Сьогодні в Україні йде сильна боротьба за рідну українську мову. Як сумно, що в радісних роках після проголошення самостійної української держави перед нашою батьківщиною стоїть загроза рідної мови. Як довідаєтеся із залученої інформації крайові і міжнародні організації роблять сильний протест проти несправедливого законуВерховної Ради України на чолі із президентом України. Отож в цьому числі ми звертаємо вашу увагу на цю критичну і важливу справу. В додатку до теми відносно України ми помістили цікаві інформації відносно екс премєр міністра, Юлії Тимошенко.

В додатку є ще одна тема, яка потребує нашої уваги - це справи пов'язані із торгівлею людьми. Завдяки відважної і відданої праці члену федерального парляменту, Дос. Джой Смит, Канадський уряд прийняв закони, щоб запобігти це злочиньство. Однак як дізнаєтеся із залучених статтей це не легка справа і помимо всіх старань і законів ця справа дальше потребує нашої уваги. Потрібно влаштовувати освідомлюючі семінари на цю тему, щоб запобігти це страхіття.

Отож надходить час коли організаційна праця знову розпічнеться після літного сезону, і моїм прохання є, щоб звернути особливу увагу на вижчезгадані теми, в додатку до всіх інших, над якими ми жіноцтво працюємо.

**Glory to Jesus Christ!**

At this time, Ukraine is struggling to save and preserve the Ukrainian language. How sad it is, that after more than 20 years following the declaration of Ukraine's Independence, we are now confronted with a change in the language laws of Ukraine. As you will note from the information presented in this issue the national and international Ukrainian organizations are vehemently protesting the latest laws passed by the government of Ukraine under the leadership of President Yanukovich. The preservation of one's native language is vital for the future generations of a nation and we should be aware of this tragic situation in Ukraine and be prepared to support the actions of our organizations in their efforts to have this law overturned. In addition to the language issue, we have included the latest information dealing with the arrest and conviction of Yulia Tymoshenko, former Prime Minister of Ukraine.

The other topic that we must be aware of at this time is the "Anti-Trafficking of Humans" issue. Canada is fortunate to have within the structure of our Federal Government, MP Joy Smith, who has for many years worked tirelessly towards introducing and having Bills passed that would put a dent into the activities of those who benefit from this heinous crime. This has not been nor continues to be an easy task as you will note from the articles published this month. I, therefore, urge you to take an interest in this issue by organizing awareness raising seminars so that the community is informed and can work together to eradicate this atrocity that ruins the lives of our youth and simultaneously lines the pockets of the promoters of this crime. I will be pleased to provide assistance and/or resource material in this respect.

As we resume our organizational activities after the summer season may I suggest that in our planning we focus on the above two topics along with the myriad of other issues we, as women, are devotedly passionate about.

Кузьмич С.М.

# News from Geraldine Nakonechny, UWAC National President

How fortunate we are to live in a democratic country where we have the freedom to maintain the language and culture of our ancestors! Not only do we have this freedom, we frequently have government support for projects that preserve our heritage.

Unfortunately, those who remain in the ancestral homeland of Ukraine, are finding that the democratic freedom to maintain their language and culture, that seemed eminent in 1991, is now being eroded. During the past few months we have been advised that Ukrainian is no longer the official language of the country, Radio Ukraine has been cancelled, and television and other media are subject to the control of the government in power. These are just a few examples of changes which concern all of us.

The Canadian Diaspora has expressed its concerns to the Ukrainian Government condemning their actions, through the Ukrainian Canadian Congress (UCC), World Federation of Ukrainian Women's Organizations (WFUWO) and the World Congress of Ukrainians. We have also expressed concerns as individual organizations. WFUWO has also appealed to the United Nations Committee on the Elimination of Discrimination Against Women for assistance regarding the inhumane treatment of Yulia Tymoshenko, and the sexist comments about women, made public by Ukraine's Prime Minister, the Head of Verkhovna Rada, and Ukraine's President.

## Ukraine Election Mission – Observers Needed

Ukraine's democracy is in a fragile state and the entire international community has expressed concern regarding whether the election will be fair. To ensure that the election scheduled for October will be an expression of the will of the Ukrainian people, UCC is organizing an electoral observation mission. If you are interested in volunteering as an election observer, contact UCC at ucc@ucc.ca

**Financial Support:** Election Observers work as volunteers, but funds are required for accommodation, meals, translators, transportation, etc. Organizing such a mission is costly and UCC would appreciate donations. A tax receipt will be issued. Donations may be forwarded in any of the following ways:

Online on the CUF web site at: http://cufoundation.ca/eom2012/

Online on the UCC website at: http://www.ucc.ca/donate/donate-now/

By cheque to UCC Election Observer Mission, 203 – 952 Main Street, Winnipeg Manitoba R2W 3P4

By Phone to UCC Head Office 204 – 942 – 4627

## UCC Youth Leadership Award

The award gives recognition to young Ukrainian Canadian adults Between 18 and 29 years of age, who have made "significant contributions to the broader Ukrainian community and for the betterment of Canada". Complete nomination criteria are available website www.ucc.ca

## Ukrainian Museum of Canada Tree of Life Campaign

More than 75 years ago, a group of women within the Ukrainian Women's Association of Canada had the dream and vision of preserving our heritage and telling the story of our ancestors who came to Canada, by creating North America's first Ukrainian Museum in Saskatoon Saskatchewan. The museum collection is extensive, but funds are needed to maintain it. We are appealing to our readership to assist in a donation to this campaign. Your gift will enable UWAC and the Museum to continue the story of people who came to Canada and contributed greatly to building our Cana

dian nation. Donations can be forwarded to: Ukrainian Museum of Canada, Tree of Life Campaign, 910 Spadina Crescent East, Saskatoon SK S7K 3H5.

### NEW PUBLICATION

Congratulations to the Olha Kobylianska Branch of UWAC in Smoky Lake Alberta, who in commemoration of their 80th anniversary, have published a cookbook "From Generation to Generation …..Treasured Recipes" To obtain a copy of the book (cost $25. Plus postage and handling), phone 780 -656 – 3665. The Branch has also formed a choral group under the direction of their President Christine Horne. Щасти нам Боже!

## *З історії нашої любимої організації....*

***Другий Всеканадійський Конгрес Українців Канади Торонто, Онт. – 4, 5, 6 червня 1946***

**Українське Жіноцтво на Скитанні і Наша Поміч Йому**

*Промова пані Євгенії Ситник*

Неймовірно страшні події на українських землях, горе українського народу, а зокрема чорна доля українського жіноцтва і сиріт та потреба їм помогти, як рівно ж начеркнення праці жіноцтва для повоєнного життя в Канаді, з'єднало українське жіноцтво до праці. З усіх закутин Канади з'їхалися представниці всіх українських нац. жіночих організацій.

Українки! Ми з'їхалися в найсумніший час нашої історії. На українських землях запанувала жорстока влада дикого комунізму, яка знущаннями, розстрілами, засланнями на каторжні роботи та сильним переслідуванням змусила крім чоловіків, ще й українське жіноцтво покидати рідну землю і йти в світ за очі, щоб рятувати рештки своїх дітей, та знайти для них схоронище під опікою культурного світу.

Сотні тисяч наших нещасних матерів, взявши за руки діток своїх, та клунок харчів на плечі, мандрували сотні миль серед воєнних страховищ в голоді й холоді з нараженням свойого життя, щоб дітей своїх для України схоронити. Мільйони українського народу, а з того половина нашого жіноцтва, опинилися на скитальщині, та коротають своє життя на руїнах Европи, живучи в злиднях, недостатках та вічнім страху й тривозі – що буде з ними дальше?

Словом – нещасне, гірке та бідне скитальче життя, а зокрема гірка доля нашого жіноцтва. Викинене із рідних земель, теплих хат, розлучене та розгублене з рідними своїми, страдає українське жіноцтво на роздоріжжі скитальщини. Однак, мимо тяжкого положення, в нього є невмирущий дух до кращого завтра, сильна ідея, великий запал до праці і посвята для свого народу.

**Діяльність Нашого Жіноцтва на Скитальщині**

Мимо всіх невідрадних обставин на скитанні, наше жіноцтво не зломилося, не впало на дусі, а противно зорганізувалось, об'єдналось та взялось до великої праці для свого обездоленого народу.

В грудні 1945 р. з'їхалось представництво українського жіноцтва на еміграції до Авсбургу. Були там представниці зо всіх українських земель, а саме з Галичини, Великої України, Буковини і Закарпаття, в числі 47 дел. від 25 жіночих осередків. Вибрали спільний провід під головуванням І. Павликовської, намітили плян праці нашої для жіноцтва на скитанні, заявляючи свою співпрацю та повну кооперацію зо З'єднаним Центральним Українським Допомоговим Комітетом, представництвом української еміграції в Европі та з чинними вже українськими установами по таборах.

Представниці всіх земель України виявили повне бажання стертя різниць своїх територіяльних, соціяльних, політичних і релігійних поглядів. З'єднання жіноцтва на скитанні радісно прийняло українське громадянство, та з великою увагою поставились до нього достойники обох Церков і прислали своє благословення.

**СВІТОВА ФЕДЕРАЦІЯ УКРАЇНСЬКИХ ЖІНОЧИХ ОРГАНІЗАЦІЙ**
**WORLD FEDERATION OF UKRAINIAN WOMEN'S ORGANIZATIONS**
**FEDERACION MUNDIAL DE ORGANIZACIONES FEMENINAS UCRANIAS**
**FÉDÉRATION MONDIALE DES ORGANIZATIONS DES FEMMES UKRAINIENNES**
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12. 07. 2012 р.

## ВІДКРИТИЙ ЛИСТ
## СВІТОВОЇ ФЕДЕРАЦІЇ УКРАЇНСЬКИХ ЖІНОЧИХ ОРГАНІЗАЦІЙ
## ДО ПРЕЗИДЕНТА УКРАЇНИ ВІКТОРА ЯНУКОВИЧА
## У СПРАВІ ЗАКОНОПРОЕКТУ "ПРО ЗАСАДИ ДЕРЖАВНОЇ МОВНОЇ ПОЛІТИКИ"

**Вельмишановний Президенте України пане Вікторе Януковичу!**

Світова Федерція Українських Жіночих Організацій (СФУЖО) рішуче виступає проти прийняття 3 липня 2012 року у Верховній Раді України антиконституційного Законопроекту ч. 9073 „Про засади державної мовної політики", який суперечить Конституції України і демократичним засадам розвитку мови і культури України.

Кожному українцю зрозуміло, що цим законопроектом планується витіснити українську мову в Україні, як державну, на російську. Російська мова упродовж століть насильно впроваджувалася у всі сфери державного і соціального життя українців в Україні. Захисники української мови, як і сама українська мова постійно зазнавали жорстоких утисків та репресій з боку владних структур царської Росії та радянської „братньої" Росії, які не могли і далі не можуть існувати без України.

***Просимо Вас, Президента України, як гаранта Конституції України не підписувати законопроект про мовне питання, оскільки Конституція України стверджує, що „ДЕРЖАВНОЮ МОВОЮ В УКРАЇНІ Є УКРАЇНСЬКА МОВА" (ст.10).***

Надіємося на Вашу посилену увагу та прикладені найбільші зусилля для вживання української мови на усіх рівнях у своїй державі, щоб українська мова надалі була діючою згідно Конституції України, як єдина державна мова в Україні. Найвищий час, щоб українська мова стала першою мовою Президента України, посадовців Уряду України та усіх депутатів Верховної Ради України.

Просимо Вас, пане Президенте, звертати увагу на престиж України у світі та разом з конструктивними силами держави дбати про її честь і добре ім'я на шляху демократичного розвитку України у співпраці з іншими державами.

Світова Федерація Українських Жіночих Організацій (СФУЖО) заснована у листопаді 1948 році у США як неприбуткова організація. СФУЖО об'єднує 27 жіночих організацій у 17 країнах на 4 континентах світу. СФУЖО є Недержавною Організацією в системі Організації Об'єднаних Націй на консультативному статусі в Економічній і Соціальній Раді, асоційована з Департаментом Публічної Інформації та ЮНІСЕФ. СФУЖО має зв'язки з чисельними світовими жіночими радами і організаціями, що мають спільні зацікавлення і завдання. Основним завданням СФУЖО є всебічно допомагати Незалежній Україні у її державотворенні. Плекати почуття єдності, історичної нерозривности та зберігати українську мову і культурну спадщину українського народу.

За Управу:

Марія Шкамбара,
голова СФУЖО

# The Importance of Preserving and Improving the Language of Your Forefathers

**Reprinted from Promin, Vol. VIII, # 7, July 1967**

*An address by Madeleine J. Monod, professor of Secondary Education in the Faculty of Education, Department of Modern Languages, University of Alberta, during the Alberta Provincial convention of St. John's Institute and Ukrainian Self-Reliance League of Canada and its affiliated organizations held November 12, 1966, in ST. John's Cathedral, Edmonton, Alberta. Mme. Monod trains young teachers in the Faculty of Education on how to use new audio-visual methods of teaching modern languages in High Schools and to University students. [Editor]*

I wish to tell you what great pleasure it gave me to have been asked to speak to your Association about your language. With you I believe that it is a rare privilege to possess two languages because they open new horizons to each individual. In fact modern linguists have said over and over again that a language is the most vital, the central element of any culture. By acquiring two languages, therefore, we acquire an insight which may grow deeply engrained in our personalities as we progress in both. This insight into languages gives us the possibility to understand better our fellow men.

As a minority group we always wish to preserve our language, the language of our forefathers and their traditions but I entreat you to hear my plea; it is not enough to safeguard what you have. Each and every one of you must take a firm stand by improving your knowledge of your language, by developing its use, by watching jealously over it so that it does not become impregnated of the language of the community in which you live. This, I know by experience, is a difficult task but not an impossible one. If all you aim at is to preserve your language, it is bound to deteriorate as do all things of the past which eventually decay because they are not kept alive. Therefore I would like to give you a few ideas of how to develop, rather than just maintain, your language.

My first suggestion would be that you have groups which meet regularly to discuss different problems: in the younger groups the subjects could be daily life situations which would be discussed with the proper vocabulary without reverting to English; in the more advanced groups you could take some of the masterpieces of Ukrainian literature and discuss them in depth after having read them individually. I am sure that a language without its culture is as good as dead, and if you do not choose different topics on which to focus your discussions, you will not broaden your vocabulary and it will become poorer and poorer, thus depriving you of a real language.

It seems to me that all the festive dates of Ukraine should be the subject of meetings at which you would have the same activities as those which your fellow countrymen enjoy in the old country. You should all be familiar with the popular songs, know their origins, their reason for existing. They could be sung and mimed by the younger ones; sung in choirs for the older ones. Your dances, so colourful and buoyant, should also by taught and enjoyed by the younger generation.

I believe that when each young descendant of Ukrainian parents learns to feel proud of his ancestors, you will have won a place to the Ukrainian language in the West. None of us are better than others but rather each of us has a contribution to make to the community as a whole, and this we can do if we know about our customs, and know our language to perfection.

Seize each occasion to speak Ukrainian. Do not be lax and allow your children to get away with English while they are at home. If they do not speak their language with you, their parents, with whom shall they speak it?

Having been closely associated to French-speaking Canadians and to families having arrived from France, I know how difficult it is to keep a language up, but I have noticed that it largely depends on the parents' determination to have their children speak French at home which enables the younger ones to master their language and to progress in it. Of course, it is much easier to give away and to allow children to speak English at home; but what kind of service are you rendering your children in a world where languages are more important every day?

Through personal experience, I have learned that it is much easier to learn a third and a fourth, even a fifth and sixth language, when one has learned a second one. One acquires a certain habit of listening for new sounds, new structures, and one enjoys learning new languages which enable us to understand new people.

Don't be selfish! Remember that you have a lot to give to people who know nothing about your language, your habits, your culture. Keep up the vivid flame of your language so that we may turn to you and learn this beautiful, soft and fiery language which I for one wish to learn in the very near future.

Again, let me thank you with all my heart for the warm welcome with which you greeted me and for the honour you bestowed upon me in having me talk to your Association. ⌘

August 2, 2012

**His Excellency Ambassador Knut Vollebaek**
**OSCE High Commissioner on**
**National Minorities**
Prinsessegracht 22
2514AP The Hague
The Netherlands
knut.vollebaek@osce.org

Dear Mr. Ambassador:

We welcome the comments that you expressed during your most recent visit to Ukraine regarding the *Draft Law on the Principles of State Language Policy*. The Ukrainian World Congress agrees with your statement that:

> The disproportionate favouring of the Russian language, while also removing most incentives for learning or using Ukrainian in large parts of the country, could potentially undermine Ukraine's very cohesion.

The Ukrainian World Congress has condemned the tactics in the Verkhovna Rada of Ukraine on July 3, 2012, which resulted in the so-called adoption of this anti-constitutional *Draft Law* deeming them to be another blatant example of the governing authorities distancing themselves from the democratic principles of governance. This move is particularly troubling on the eve of a Parliamentary election campaign.

We encourage you to continue monitoring the situation and publicly sharing your views on this issue, which is of paramount importance to the future of a fragile Ukraine.

Sincerely,

UKRAINIAN WORLD CONGRESS

Eugene Czolij
President

c.c. His Excellency Viktor Yanukovych, President of Ukraine
Ukrainian World Congress Member Organizations

# ЗБЕРІГАЙМО НАШУ РІДНУ МОВУ!

## Відкритий лист до Президента України, Віктора Януковича

11 липня ц.р. під час зустрічі з Клубом головних редакторів ЗМІ країн СНД, відповідаючи на запитання щодо перспектив законопроекту "Про засади державної мовної політки", Ви наголосили: "Найкращий орієнтир у цьому питанні - Європейська хартія про мови"; "наскільки цей закон віповідає цій хартії, її стандартам - мають сказати експерти". Крім того, Ви сказали, що "законодавці - ініціятори цього закону" запевнили Вас, що "він пройшов експертизну Венеціанської комісії". Напередодні Ваш представник у Верховній Раді повідомив, що 7 липня, ц.р. Ви доручили Кабінетові Міністрів підготувати зміни до щойно проголосованого владною парламентською більшістю мовного законопроекту. Складається враження, що ініціатори законопроекту і Ваше оточення готують "легітимізацію" шахрайським чином сфабрикованого 2 липня ц.р. антиконституційного акту та налаштовують Вас на його підписання.

У зв'язку з цим хотіли б звернути Вашу увагу на такі обставини.

**1.В ієрархії правових актів, які визначають засади державної мовної політики** і порядк застосування та підтримки мов, вищу юридичну силу має не Хартія, а Конституція України. Саме ст. 10 Конституції України, а не положення Хартії, повинна бути "найкращим орієнтором" в оцінці законопроекту. На думку українського експертного середовища, законопроект Ківалова-Колесніченка в багатьох принципових моментах не відповідає вимогам Основного Закону та Рішенню Конституційного суду України від 14 грудня 1909 р. № 10-рп-99 про офіційне тлумачення статті 10 Конституції України.

Порівняно з Конституцією України, яка визначила засади мовної політики та загальний порядок застосування мов, Хартія лише заохочує держави до вільного виробу перелічених у ній факультативних рамкових заходів на підтримку використання тих "історичних регіональних або міноритарних мов Європи, декотрим з яких із плимом часу загрожує зникнення". При цьому преамбула Хартія передбачає, що "захист і підтримка регіональних або міноритарних мов не повинні здійснюватись на шкоду офіційним мовам та необхідності вивчати їх".

**2. Законопроект Ківалова-Колесніченка справді пройшов експертизу Венеціанської комісії,** але його автори, вочевидь, приховали від Вас оцінки, яку виставила Комісія їхньому "продукту". У висновках Венеціанської комісії цід 2 грудня 2011 р. відзначено, що зміст документу, попри проголошені в ст. 5 цілі і принципи, свідчить про те, що в самому законопроекті закладені механізми домінування російської мови на шкоду українській мові як державній. Венеціанська комісія закликала авторів законопроекту до ретельного перегляду термінології і послідовного її застосуваня в тексті законопроекту, а головне - вона наполягає на пошуку українськими законотворцями "справедливого балансу між захистом прав меншин, з огляду боку, і збереженням державної мови як інструменту інтеграції суспільства, з іншого" (пп. 66, 68). Отоже, згідно з висновком Венеціанської комісії, законопроект потребує подальшого грунтовного опрацювання.

Законопроект також був негативно оціненний у висновках усіх профільних установ НАН України - Інститут мовознавства (16.09.2011 р.); Інституту політичних та етнонаціональних досліджень (22.09.2011 р.); Інституту держави й права (05.09.2011 р.); Українського мовно-інформаційного фонду (09.09.2011 р.); Академія наук Вищої школи (16.09.2011 р.); Інституту філології Київського Національного університету ім. Тараса Шевченка (20.09.2011 р.).

Законопроект Ківалова-Колесніченка зазнав нищівної критики у висновках органів державної влади України, а саме: Міністерства фінансів України (09.09.2011 р.) та Міністерства юстиції України (27.09.2011 р.), Комітетів Верховної Ради України – з питань культури І духовності (23.09.2011 р.) та з питань бюджету (03.11.2011 р.), а також Головного науково-експертного управління Верховної Ради

України (23.05.2012 р.).

На слуханнях, проведених Комітетом з питань культури І духовності Верховної Ради України (20.06.2012 р.), законопроект «Про засади державної мовної політики» було визнано таким, що не відповідає вимогам Конституції України і потребує докорінної концептуальної переробки.

**3. Від моменту внесення** законопроекту його проходження у Верховній Раді супроводжувалося системними та грубими порушеннями ст. 82 І 84 Конституції України та Закону України «Про Регламент Верховної Ради України». Апарат парламенту зареєстрував законопроект на порушення вимог ч. 3 і ч. 6 ст. 91 Закону України «Про Регламент Верховної Ради України», оскільки його автори не подали фінансово-економічного обґрунтування та порівняльної таблиці із зазначенням змін до чинних законів України, пропонованих розділом її Перехідних положень законопроекту.

Під час розгляду законопроекту у першому читанні 5 червня ц.р. було порушено ст. 102 Закону України «Про Регламент Верховної Ради України»: законопроект голосувався без обговорення його основних принципів, положень, критеріїв та структури. При цьому голосування здійснювалося з порушенням ст. 84 Конституції України, яка вимагає особистого голосування кожним народним депутатом.

Під час вечірнього засідання Верховної Ради 3 липня ц.р. порушення регламенту заохочував своїми маніпулятивними «технологіями» перший заступник Голови Верховної Ради України Адам Мартинюк, який з голосу, без рішення погоджувальної ради і розгляду внесених народними депутатами численних поправок, поставив на голосування питання щодо позачергового включення до порядку денного законопроекту № 9073 «Про засади державної мовної політики». Воно провалилося («за» було подано 219 голосів). Друге голосування стосувалося пропозиції головуючого ще раз повернутися до щойно «проваленого» питання щодо зміни у порядку денному (результат: «за» - 241). Після цього Адам Мартинюк не поставив на голосування питання про включення до порядку денного даного законопроекту, а одразу, навіть без зазначення редакції, в якій голосується законопроект, поставив на голосування питання про прийняття законопроекту № 9073 в цілому («за» - 248 голосів). Таким чином, було проголосовано питання, навіть не включене до порядку денного, а головне – абсолютно не підготовлене до голосування.

З погляду права і факту, обговорення, голосування й ухвалення мовного законопроекту в другому читанні не відбулося і не могло відбутися в принципі, оскільки головний комітет відповідно до положень глави 20 Закону України «Про Регламент Верховної Ради України» продовжував працювати над його підготовкою до другого читання у зв'язку з великою кількістю поправок (понад 2000). Саме тому законопроект не був (і не міг бути!) завізований головою профільного комітету, керівником секретаріату цього комітету, керівниками юридичного і редакційного апарату Верховної Ради, як того вимагає ч. 1 ст. 117, а також не був (і не міг бути!) розданий народним депутатам «не пізніше як за десять днів до дня розгляду цього законопроекту на пленарному засіданні Верховної Ради». Через відсутність підготовленого до другого читання законопроекту неможливо було виконати вимоги ст. 119 регламенту щодо постатейного обговорення і голосування поправок на основі порівняльних таблиць та узгодити остаточний текст закону. Отже, народні депутати проголосували за документ, якого в правовому сенсі не існує, за документ-фантом, до того ж – знову з порушенням ст. 84 Конституції України.

**4. Спроба «вдосконалити»** неіснуючий документ за допомогою структур підконтрольного Вам Кабінету Міністрів є нічим іншим, як продовженням грубих порушень Конституції України та Закону України «Про Регламент Верховної Ради України». Така спроба нелегітимна і з тієї причини, що доопрацювання законопроектів, які є на розгляді Верховної Ради, та погодження їхніх остаточних текстів має відбуватися лише в рамках парламенту і відповідно до процедур, встановлених главою 20 Закону України «Про Регламент Верховної Ради України».

Таким чином, Ви не маєте жодних підстав розглядати рішення Верховної Ради від 3 липня 2012 року стосовно законопроекту «Про засади державної мовної політики» як ухвалення закону, оскільки такого закону в принципі не існує. Навіть якщо це рішення буде підкориговане Кабінетом Міністрів, такий документ не може вважатися законом. Підписавши примарний акт, «ухвалений» із безпрецедентними порушеннями Конституції України та Закону України «Про Регламент Верховної Ради України», Ви вчините неправомірні дії і станете співучасником фальсифікації, що тягне за собою моральну,

політичну та кримінальну відповідальність.

Як гарант Конституції України, Ви повинні вжити усіх заходів, щоб антиконституційний законопроект Ковалова-Колесніченка, який збурює суспільство, розколює Україну і зазіхає на її конституційний лад, був узагалі знятий з розгляду. Вважаємо, що оптимальним шляхом виходу з ситуації могло б бути створення робочої групи, сформованої, серед іншого, з представників відповідних структур громадянського суспільства та експертного середовища, для підготовки якісно нового законопроекту «Про порядок застосування мов в Україні» у відповідності з вимогами Конституції України та з урахуванням європейського досвіду у сфері мовної політики.

Якщо Ви хочете бути Президентом усієї України, а не іграшкою в руках антиукраїнських сил, Вам варто припинити загравання з ними та утримуватися від співучасті в діях, спрямованих на підрив основ незалежної державності України. Сподіваємося, Ви не бажаєте, щоб Ваше президентство призвело до руйнації української державності.

**Володимир Василенко,**
*професор Національного університету «Києво-Могилянська академія», доктор юридичних наук, один із розробників Закону «Про мови в Українській РСР», Надзвичайний І Повноважний Посол України*

**Лариса Масенко,**
*професор Національного університету «Києво-Могилянська академія», доктор філологічних наук*

**Володимир Панченко,**
*професор Національного університету «Києво-Могилянська академія», доктор філологічних наук, народний депутат України першого скликання*

Київ, 13 липня 2012 р.

Контакти: Київ, вул. Сковороди, 2
Національний університет «Києво-Могилянська академія»
Телефони: Василенко Володимир Андрійович - 050 3859453; Масенко Лариса Терентіївна – 097 3891732; Панченко Володимир Євгенович - 050 3351463

# Молитва за Рідну Мову

Боже, Господи Всесильний,
Ти нам дав ту землю рідну,
Де родились ми й живемо, -
Пишну, милу, слави гідну.
Боже, Отче милостивий,
Ти нам дав ту мову красну,
Поміж мовами найкращу
Нашу рідну, нашу власну.
Тою мовою навчала
Нам, маленьким, наша мати.
Тою мовою навчала
Тебе, Боже, прославляти.
Тою мовою до смерті
Ми будемо говорити,
Нею будемо співати,
І Тебе, святий, славити.
Тою мовою хвалитись
Ми будем перед світом,
Бо між мовами ця мова
Мов троянда поміж квітом.
За препишні тії скарби
Що в тій рідній мові скриті,
Зволь від нас, Могутній Творче,
Вдяку щирую приймати.
І прийми ту нашу просьбу,
Що до Тебе шлемо, Боже;
Хай ніхто нам тої мови
Відібрати в нас не зможе.
Хоч би хто посмів грозити, -
Дай нам силу, дай відвагу
Рідну мову боронити.
Дай нам міць і дай завзяття
Всякий удар перенести,
Щоб лиш мова наша рідна
Була завжди в славі й честі.
Поможи, Небес Владико,
Хай буде по Твоїй волі,
Щоб там загомоніла
Вільно й сміло в нашій школі,
Дай діждатись пошанівку
Рідного святого слова,
Щоб цвіла на славу Божу
Наша українська мова!

*Юра Шкрумеляк*

## Жінові Постаті
## Women of Influence

# 2012 AGM of the National Council of Women of Canada (NCWC)

To begin the work of the Annual General Meeting, Her Excellency Sharon Johnston hosted a reception for the delegates and selected friends of NCWC at Rideau Hall on the evening of Thursday, May 31st. The highlight of the evening came when Her Excellency spoke of her interest in, and whole-hearted support of, our work in the Councils of Women across Canada.

Buoyed by such a beginning, representatives from the Provincial and Local Councils of Women met on Friday morning for breakfast with National President Denise Mattok to talk of their troubles and triumphs. All participants said they were taking home with them at least one valuable idea from that meeting.

Policy resolutions, thoroughly researched by convenors or council committees, were debated. The delegates passed policy resolutions on a national youth suicide prevention strategy, murdered and missing aboriginal women, youth employment, discriminatory employment practices against older women, a national action plan to fight human trafficking, regulation of exploration of shale gas in Canada and criminalizing torture by non-state actors.

We modified existing policy by passing updates on early childhood development, the role of women in creating and maintaining peace and security, a national prescription drug plan, a housing strategy for Canadians and electricity from geothermal energy.

Two Emerging-issue resolutions were accepted for debate: Canada's Obligation under the UN Convention on the Rights of the Child to Repatriate and Rehabilitate Child Soldiers, and Promotion of the Participation of Women and Girls in Soccer and Other Sports. Both resolutions passed.

The "New Business" section of the agenda demonstrated the wide interests of NCWC and its member organizations. Among the issues dealt with were: the possibility of changing our meeting rules from Robert's rules to Bourinot's rules; asking the Prime Minister to reconsider the decision to close down the unique and extremely valuable Experimental Lakes Project in northern Ontario; an explanation of the Blackout Speak-out protest by over 350 groups with websites who wish to protest the use of an omnibus bill to pass legislation that should be dealt with in individual bills and problems that will derive from a far-from-accurate census, especially concerning the aboriginal population. (The longer form would have provided cross-references that could have made the census more accurate and more valuable).

NCWC Education Fund has been working with NCWC on the Common Program for 2011 – 2013 dealing with women and mental health. For this year's EF luncheon, Mary Bartram, Chair of the Mental Health Commission of Canada, spoke about the just-released Mental Health Strategy for Canada. The current status of mental health treatment is not cost-effective, since two thirds of adults cannot get the help they need. The new strategy deals with prevention, recovery and rights, access to the right services and treatments when and where people need them, reducing the disparity of gender differences in providing treatment, working with aboriginal clients, and mobilizing leadership to improve knowledge and foster collaboration at all levels. NCWC, its affiliated Councils, and UWAC branches can help by presenting programs on mental health, educating people about the new Strategy, establishing or updating policies in accord with suggestions in the Strategy document, issuing supportive press releases and presenting a brief on "Changing Directions".

Mary Bartram's points were confirmed by the panel which followed. The four women on that panel told of their personal experiences with women's mental health in prisons, overlooked and misdiagnosed teen depression, ignored and misdiagnosed adult isolation and depression, and aboriginal mental health needs. The message of all the speakers was basically the same: that ignoring mental health issues only worsens the situation for the next generation. It is very important for all women's organizations to educate themselves and their families about the reality of mental health needs in Canada and to work to improve the current situation. More information on the Annual General Meeting and on mental health can be found on the websites: www.ncwc.ca and www.mentalhealthcommission.ca.

*Carla Kozak*
*June 2012*

# Message from MP Joy Smith

*Dear friends,*

This past year has been extraordinary one for everyone involved in the fight to end modern day slavery. Momentum is building as organizations combating Human Trafficking are expanding, conferences to educate and equip front-line workers and concerned Canadians are growing, government regulations and laws to combat Human Trafficking are being improved, and funding is being provided to bolster these efforts to bring an end this heinous crime.

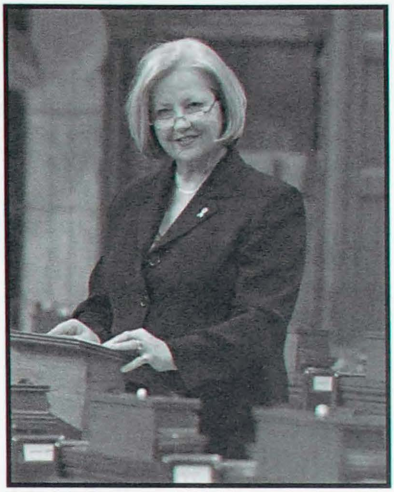
On June 6th, after several years of hard work on the part of Canadians from every part of our nation, the Government of Canada brought forward a National Action Plan to Combat Human Trafficking, which will serve to consolidate our Government's ongoing efforts to combat Human Trafficking and introduce significant new initiatives to prevent Human Trafficking, identify victims, protect the most vulnerable, prosecute perpetrators, and build on our partnerships both in Canada and abroad. We are investing $25 million in the fight against modern day slavery. This was achieved in part by the work of thousands of passionate Canadians writing letters and by the many individuals who circulated petitions in support. Many NGOs including the Evangelical Fellowship of Canada, Free Them, Walk With Me, MyCanada, and so many others helped me spearhead this initiative. I would like to personally thank the individuals and organizations who helped make this happen, and remind you that this is only the beginning of the work that must be done.

On June 28th, my bill, C-310, which provides law enforcement with necessary tools for combating Human Trafficking at home and abroad and improves the definition of Human Trafficking in the Criminal Code, received Royal Assent. These amendments to the Criminal Code will mean that more victims will be rescued and more traffickers will be held to account in Canada and throughout the world.

On July 4th, the Government of Canada announced its decision to prohibit businesses related to the sex industry from accessing the Temporary Foreign Worker Program. These changes went into effect on July 14, and will deny businesses in the sex trade access to temporary foreign workers. This will help protect some of those most vulnerable from being manipulated and coerced into Human Trafficking. The sex trade lobby immediately began flexing its muscles threatening to target university students and vulnerable Canadians. I wrote an article in the Winnipeg Sun in response to their threats. You can read this below.

These amendments to the Criminal Code are making tangible difference in the lives of those who need it most. The growing number of victims being rescued and their abusers being brought to justice is a direct result of these improvements. But we know that laws themselves cannot bring justice, and so I would like express my deep gratitude to all law enforcement personnel who have courageously rescued victims and apprehended perpetrators.

Despite these encouraging developments, we must not forget that there remains much work to do. Although victims are being rescued, now more than ever, there are still millions of men, women, and children entrapped and trafficked in our own neighbourhoods and throughout the world. The past year proves that we can, and are making a difference, but it also reminds us that this work is an ongo-



ing struggle for freedom. I am convinced that if we refuse to be complacent, and are steadfast in our commitment to work together to combat exploitation, we will end modern day slavery in our lifetime.

*Sincerely,*
*Joy Smith, MP*

### Eliminating Sex Trade Visas

Please read Joy's letter at the conclusion of this article, as a reply to Mitch Fillion, the owner of a Winnipeg strip club. It was published in the Winnipeg Sun Newspaper on Friday, July 20th.

Mitch Fillion trivialized the government of Canada's decision to protect vulnerable foreign workers from the risk of exploitation in sex-related businesses as mere political posturing, in an article in Sunday's paper, "Federal foreign stripper policy slammed."

He says he has "never heard of Human Trafficking in this business in 30 years." As someone who has worked with survivors of the sex trade across Canada for more than a decade, I can personally attest that strip clubs, massage parlours, and escort services are directly linked to Human Trafficking.

Those profiting from the sex industry have a vested economic interest in seeing business as usual. Therefore, it's not surprising that Fillion claims to be unaware of Human Trafficking and exploitation within the sex industry. However, former strippers, like Mary Taylor, have verified the exploitation of foreign women who are brought into Canada and are coerced into sex work through the removal of their passports and being locked overnight in clubs.

The founder of Walk With Me — an organization dedicated to rehabilitating victims of Human Trafficking and modern slavery — Timea Nagy first came to Canada from Eastern Europe on a sex trade temporary foreign worker visa. When she arrived in Canada, she was manipulated and coerced into a lifestyle of stripping and sex work through death threats to herself and her family. During her three months as a sex slave, she was repeatedly raped by her agents, forced to have sex with the club's clients and threatened with death. Her story is not unique.

At $32 billion, the global sex trade is the fastest growing commerce in the world. Canada's role in this worldwide enterprise is identified by the UN as both a transit and destination country for victims trafficked for the purposes of commercial sexual exploitation. The promise of a job quickly turns into a living nightmare.

Tim Lambrinos of the Adult Entertainment Association of Canada has stated that if his association cannot use temporary worker visas they will find new ways of recruitment, even targeting students in Canadian universities. This is outrageous! Further, Fillion has stated that he has difficulty finding Canadian women willing to work in his strip club. As a society we must ask ourselves why there are not enough Canadian women who enter this industry willingly. I am alarmed that the adult entertainment industry is openly targeting our young women seeking post-secondary education in Canada. However, our government is and will continue to protect our young women from this industry bent on exploitation.

Ending temporary foreign worker visas for the sex trade is one part of our comprehensive National Action Plan to Combat Human Trafficking. This is a multifaceted holistic approach working with law enforcement and victim care organizations. Through this initiative we are introducing Canada's first integrated law enforcement team to fight trafficking and improve co-ordination with domestic and international partners combating this heinous crime.

Canada is known as a country that values not only its citizens but also every human being. Our city of Winnipeg has been enriched by the contribution of immigrants, tourists, and foreign workers. To ensure that our nation remains the "true north, strong, and free," it is integral that we do all that we can to make sure that we are fighting injustice and not facilitating exploitation. Ending the sex trade visa is a significant and crucial step toward abolishing the scourge that is Human Trafficking.

## Circle of Heroes

There is a young man in Toronto who is making an extraordinary impact on his neighbourhood through working with victims of modern day slavery. I asked him to share what he is doing, and here is his reply.

"All that is necessary for the triumph of evil is for good men to do nothing" Edmund Burke.

I first met "Rachel" 3 years ago as an acquaintance of someone we served in a downtown Toronto shelter. It became clear in our initial meeting that something traumatic was happening in her life, but for over a year she was unwilling to share her story of daily torture. At the age of 8, she was sexually assaulted by a student teacher in the closet of a classroom and shortly after was controlled and manipulated through fear and intimidation to perform sexual acts for friends of this man. It wasn't long before she was summoned almost daily to go to various places and do whatever the "client" demanded, as her abuser collected the money.

This was my first involvement in the world of modern day slavery: sex trafficking.

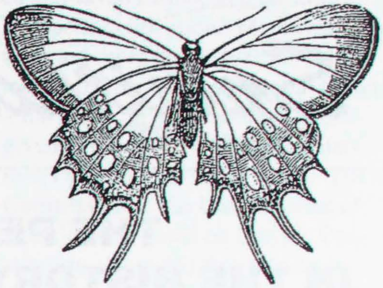
Since then I had the amazing opportunity to attend the "Justice Summit" in Ottawa on May 5th of this past year. It was amazing to hear from people like Member of Parliament Joy Smith who work tirelessly to change the culture of our nation to crack down hard on this prevailing evil in our country. Hearing of the stats of Human Trafficking in our world and specifically our nation and capital city, I was alarmed at how little people were aware of the issue.

Growing up and living in Toronto, I too was unaware of the hidden corruption and abuses of women right under our noses. Shortly after the conference, a team of 10 others and myself started a Toronto network to help bring awareness to the issue to main frontline workers, to work at protecting victims by developing an appropriate network of partnering agencies, and working with those in law enforcement to help with prosecution.

To date we have seen help given to 4 victims and awareness given to hun-

dreds, and we are praying many more will join the fight against this prevailing evil.

"Promote Justice! Take up the cause of the orphan! Defend the rights of the widow!" Isaiah 1:17



## MP Joy Smith Responds to Sex Industry's Threats of Recruitment

The war against human traffickers that prey on our youth is now out in the open. Those profiting from the recruitment of Canadian women and girls into the sex trade have gone public through newspapers with their strategy of targeting Canadian high school students since they can no longer import young women from abroad to sexually exploit.

It is no surprise that the Adult Entertainment Association of Canada (AEAC) is upset with the recent initiatives to close a loop hole of human trafficking in Canada. A source of income for strip club owners is being cut off and they are angry. Yet teachers and parents are also furious that the AEAC would target their youth for sexual exploitation.

Tim Lambrinos, executive director of the AEAC, claims he represents 38,000 strippers, 28% of whom are students. He portrays his role as helping youth pay for university, but in reality he is the spokesperson for an industry that makes millions through luring students into the adult sexual entertainment industry. Many of these victims are terrified to talk about the reality of their experiences, and are effectively muzzled by coaching, manipulation and abuse. They are trained to take violence against them and not to bring police attention to the clubs. Ask Natasha Falle, Timea Nagy, or the hundreds of other victims who have fallen prey to the modern day slave trade. They will tell the real story.

Take Sharon, a young Canadian teenager, who described how her predator, her boyfriend, promised to take care of her and love her forever. After isolating her from her family and friends, he dramatically changed. He sold her on the sex market. Her life was a living hell until she was eventually too sick to profit her owner. Then she was discarded and left to die.

While Sharon's pimp worked in secret, this week the key players in Canadian strip clubs and escort services publicly boasted of their strategy to target teenagers in high schools. With explicit literature written to minors about peeling off their clothes and promises of earning huge sums of money these individuals brazenly recruit our youth. I commend the Vancouver School Board for its swift refusal to entertain recruitment by strip clubs in its schools.

All around the globe, including right here in Canada, primarily women and girls are forced into sexual exploitation in the sex industry through coercion, threats, deception, or fraud. Police regularly find underage girls working in Canadian strip clubs. The average age of entry into prostitution in Canada is between 12 and 14 years of age. It's impossible to believe that these young girls and boys are making a rational choice to sell their bodies to 20-40 men a night. Each victim can earn their "owner" as much as $280,800 annually, as reported by the Criminal Intelligence Service Canada.

Those who fall victim to human trafficking are not just the most vulnerable children, but are from every demographic. Natasha Falle came from a respectable Calgary family, and became a prostitute shortly before her 15th birthday. She was forced to recruit other victims through glamorizing prostitution and concealing the violent experiences—focusing on the promise of huge paydays and quick money. Natasha eventually escaped from that brutal world and founded an organization (SexTrade101) to rescue the very girls she used to recruit.

Prostitution, strip clubs, and massage parlours all share a common thread—the owners are making big bucks through the sexual "services" of young victims. Timea Nagy, the founder of "Walk With Me," an organization dedicated to rehabilitating victims of human trafficking, first came to Canada from Eastern Europe on a sex trade temporary foreign worker visa. When she arrived in Canada, she was manipulated and coerced into stripping. During those three months as a stripper, she was repeatedly raped by her agents, forced to have sex with the club's clients and threatened with death. Her story is not unique. There are thousands of victims, like Sharon, Natasha, and Timea, who have been lured and abducted into modern day slavery in Canada. Canadians must send a strong message to the pimps and the owners of strip clubs and escort services that our children will not be bought or sold.

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# THE PERESOPNYTSIA EVANHELIE IN THE HISTORY OF THE UKRAINIAN CHURCH AND THE UKRAINIAN PEOPLE

*by Protopresbyter*
*Dr. Stephan Jarmus*

*Reprinted from*
*MY TROUBLESOME WORD: TO THOSE WHO LOVE UKRAINE WHOLEHARTEDLY*

The Peresopnytsia Evanhelie, or Peresopnytsia Gospel is one of the better known translations of the Gospel into the conversational Ukrainian language. The translation was initiated in 1556 in a monastery in Dvirtsi near Lviv and it was completed in Peresopnytsia, a town in Volyn in 1561. This translation is a document of particular spiritual significance but it also is an important exemplar of conversational language of that time. The exponent of it – according to the "Ukrainsky radiansky enclyclopedycny slovnyk" published in 1967 – is being kept in the Library of the Ukrainian Academy of Sciences in Kyiv. We know that the Library of the Ukrainian Academy of Science was burnt in 1964. At that time over 600,000 volumes of our cultural capital perished. But as the publishers of the mentioned dictionary testify that the exponent of the translation is kept in the Library of the Ukrainian Academy of Sciences, when in all likelihood, it can be there.

However, if this translation is considered to be unique, it was not unexpected. There already was a translation, the Ostromyrove Evanhelie of 1556-1561. St. Constantine (Cyril), brother of St. Methodius, testified that when he visited Khersones in Southern Ukraine in 861, he found there the Gospel and the book of Psalms that were written "Ruskymy pysmenamy". And that was way back in the IX century. In fact, Gospel and Psalms are central in the liturgical life and practice. Therefore the translation of the Peresopnytske Evanhelie in XVI century was not an unexpected phenomenon, neither a surprise.

Our ancestors were officially Christianized in 988, but their new faith could be practised and expressed by means of various forms of worship that were based on the Gospel and they included prescribed parts of reading of the Gospel. Therefore, translation of these parts must have been from the very beginning of Christianity in Ukraine. And this is what St. Constantine witnessed in Ukraine in 861. Those translations could have been the responsibility of Bishops or Priests even though we do not have evidence of their existence.

It must be asserted again that all acts of Eastern Orthodox worship – all liturgical services and all Holy Mysteries (Sacraments) by their very nature and intent include reading of the Holy Gospel. This again points to the fact that translations of these readings of the Holy Gospel. This again points to the fact that translations of these reading were in existence from the very beginning of Christianization of our people.

Christianity came to our land very early. The world renowned Grant R. Jeffrey writes that a Ukrainian monk, Dionysius the Short, scientifically proved the year of Christ's birth in the VI century (See his book: JESUS, The Great Debate. Pg. 71). Moreover, at that time our monastics communicated with monks in Africa.

Now to speak about the meaning of these translations – aspects of these meanings are enormous in the domain of our spirit, as also in the domain of our reason: they are domains of religion and culture, of science and of our life. We possess no means to measure these categories. However, for these categories to present real value – they must be recognized, understood and become applicable in real life. The meanings of these categories must be actualized, otherwise as St. James, the Apostle says, faith without action is a dead faith (James 2:17). Moreover, comprehension of these meanings without action upon them does not justify their intent. This can be said even in regard to the Peresopnytske Evanhelie. It is our reassure, we do not need to claim it. And it is not a surprise in our context.
Furthermore, what concerns us Ukrainians, in the past were known as

Rusychi, and that became confusing to some people. Russians in the past were known as Moskovychi. Few know that Moscovia was renamed by the word "Rosia" only in the XIV century. Now some think that this should mean the "Russkyi Mir" (the Russian World) that includes Ukraine.

Not so! We are part of no fiction! Ukraine and the Ukrainian people are not some mistake in the world, mistake of universal proportion. We are people and we are Ukrainians not because we wanted to be Ukrainians. We are people who were fashioned into what we are by the forces of nature. These forces were our land, our mountains, our rivers, the flow of our rivers southward, our climate, the chirping of our birds, their migration to south lands, - all these forces were forming us into what we are throughout centuries. I did not choose to be Ukrainian – I am the result of all the mentioned forces as the Greeks were formed by their environment, the Poles by theirs and all other people on the Earth. None of us I better than the other, and none the worst, and we must understand that and adjust to it accordingly. This is why our thinking is different.

It was not I who chose to be Ukrainian but what is Ukrainian formed me and the whole Ukrainian phenomena including our historic fate. This is what makes us different. I even came to the conclusion that the division of Christianity into Eastern and Western does not surprise or worry me, but what worries me is the fact that we did not learn to understand this and live in brotherly manner as Christians should.

In the history of our world the Ukrainian people performed an extremely important role. There were times when our ancestors outshone others. For instance: there is nothing in our past that would equal the Byzantine act of blinding ten thousand Bulgarian prisoners by the Christian Emperor Basil the Second in the beginning of the XI century. The Bulgarians were Orthodox.

The treatment by our ancestors of other people was to treat them with respect. Our main highway, even in my time, was known as "hostyntsi" because the people who travelled on them were treated as guests. The opinions of some foreigners speak more about it. One western missionary in the XII century wrote that our ancestors practised such honesty that they did not know deception and that theft is not even named among them (see my book "Some Aspects of Our Historic Experience", pages 31 - 39.

In history we did not waste our potentiality, neither our opportunity. Throughout centuries Ukrainian soldiers defended and saved Europe with its civilization from the onslaughts of Asia but how much recognition did they receive? Without the Ukrainian soldier Europe could have been Moslem now. Yet some did say something about it. Recently, when Pope John Paul visited Ukraine (in 2001) he used the occasion to express his gratitude to Ukraine for defending Europe. Upon leaving Ukraine at the airport of Lviv the Holy Pontiff said: "Thank you Ukraine that you by your untiring and heroic struggle with the attacking forces defended Europe".

That was something to hear. However John Paul was not the first to offer gratitude to Ukraine for defending Europe. After the Cossacks defeat of the Turkish forces near Vienna in 1683, Pope Innocent XI thanked the Cossacks for their victory by a special Service of Thanksgiving held in Rome, February 2, 1684.

There are the events we should acknowledge and remember. There indeed were times, even centuries, when the Ukrainian Cossacks defended and saved Europe and the entire European civilization. Moreover, there are other things that should be mentioned here: Constitutional Order – the structure of democracy was given to the world by Cossack Hetman Pylyp Orlyk (1672-1742). The Constitution of the United States of America was based on Orlyk's Constitution. Now this fact was dealt with by scholars in Ukraine. I read about the origin of the USA Constitution in a Polish periodical a long time ago. Now we should start thinking about the real meaning of all that. Let us think about who we are and what we should be. We know what we accomplished in the past. We saved Europe and the Western world from domination by forces of Asia. Now the Holy Father reminded and thanked us for that.

Nevertheless, fate was punishing us in the past and is punishing us at present by the phenomenon of "toomy". The "toomy" are the individuals who are selling themselves to the services of their captors. Such individuals were known during our enslavement by the Tartars thus earning from them various "yarlyky". Favours or privileges.

Our contemporary "toomy" are selling their voices in elections and thus become servants to the interests of Moscow. They are found among civil servants, the clergy, even politicians. They were active during elections thus they led to the election of people from the Regionist Party who form the ranks of President Yanukovich. They are ready to see the fate of Ukraine to Moscow forever. They are paid large sums of money.

Now question: Who possesses such amounts of money? Who is ready to spend them on bribes? Obviously all this means it is in the hands of the treacherous Moscow.

At this point it should be said that if

there are people ready to sell themselves for any sum of money, for such, values that are central in our consideration, represent no meaning at all. For such, the proposed notion of the "Russkiv mir", the idea of Russians being the "Older brother" to the Ukrainians, such notion can be lightheartedly accepted. Such "toomy" are not bothered by the fact that all this is Russian treachery, pretenses, bribery, real lies and in general destruction of values were are dealing with in this instance. Indeed, such values as the Ostromyrove Evanhelie of the XI century, the Peresopnytske Evanhelie of the XVI century, the Ostroska Biblia of the XVI century that are so prominent for our people means little, or nothing at all. And these values were created by the best among us.

The British world marks this year as the 400th anniversary of the appearance in print of the Bible that was published in 1611 – 30 years after the Ostros'ka Biblia of 1581. And besides this, as was pointed out earlier, we already had the Peresopnytske Evanhelie and other translations. The chief translator of the British Bible, William Tyndale.

Tyndale, was burnt at the stake in 1536. He was accused for admitting in his translation some inaccuracies, so King Henry VIII had him martyred. In our case nothing like that ever took place at all. Moreover the British publication of the Bible in 1611 is considered to be mainly the work of William Tyndale.

As I have earlier noted, we had translation of the Holy Gospel into conversational language from the very beginning of Christianity in Ukraine. It was an inevitable part of liturgical worship and of the order of Holy Mysteries. And as far as the Ostromyrove Evanhelie is concerned, it was already bound and ornamented by miniature illuminations and the beading letters in the XI century.

And that was the time when Russia and Moscow were not in existence. Yet they pretend to be our "older brother". When they did appear, we Christianized and introduced them to Europe. Now thy claim that we have not reached the level to claim Autocephaly for our Church.

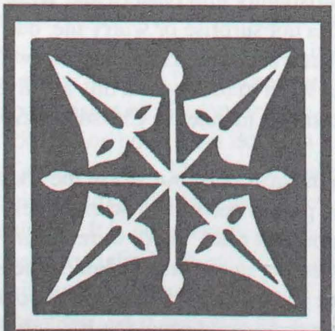
The Ostromyrove Evanhelie and Peresopnytske Evanhelie are mentioned in Soviet literature but they see in them cultural values, the rest in them is treated as being legendary. But what should be said about eh Peresopnytske Evanhelie is that is appeared at the time when the Holy Scriptures began to be popularized throughout Western Europe. In our case, it became the centre of attention for liturgical considerations. In Western Europe the Bible in general was popularized by the movement of Reformation, Protestantism. In the Catholic world, where the language of worship was Latin, the Bible was in "Vulgata" that was translated by St. Jerome (IV – V century)/

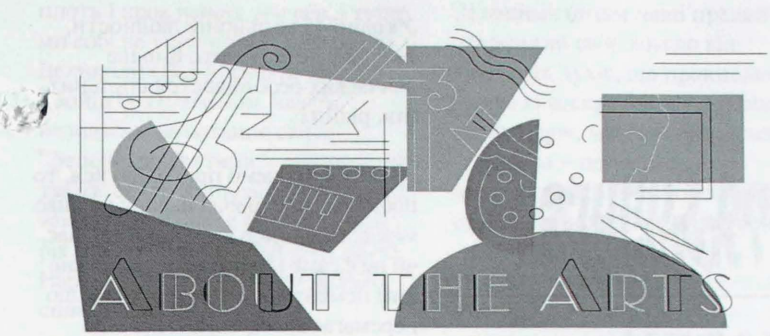
The Protestants began to translate the Bible into various national languages. However, as was stated before, the first and the best English translator, William Tyndale, was burnt at the stake in 1536. Later, in 1611 the English published the Bible known as King James Bible, but it was mainly the work of William Tyndale.

In translations of the Holy Scripture into various national languages one encounters some puzzling curiousness, even contradictions. They are defendable from ethnic, or cultural context. As an example of this occurrence one can look at the translation of a verse in Psalm 127. This verse speaks about the meaning of position of the wife in the family. The original meaning of her place in the home is something like cornerstone, or foundation of the home. But some translations present their position in a different way, some contradict one another. In our Ukrainian translation it is said that "zhona tvoya v kuti domu tvoho" meaning that your wife is in the corner of your home. In this context it is close to negative implication .

All the translations for the Holy Scripture in Ukraine were done in the conversational Ukrainian language. In our case it was a rooted tradition. Therefore, the Peresopnytske Evanhelie must have had some effect on the spirituality of the people. It can be presumed that this translation was copied, thus it became a strong factor in the matter of education of the clergy at the time. And the clergy used their knowledge in education of the people including the children. Paul of Aleppo speaks about it.

Now, why neglect all that or deny it? We quite confidently can say that in the people of spiritual and cultural level of the Ukrainian people such phenomena as the Peresopnytske Evanhelie should not be looked upon as a surprise. Things like this had to appear among such people and they did appear. To illustrate this I will allow myself to quote a part of a chapter from my book "Some Aspects of Our Historical Experience, the chapter on "Experience in the Field of Culture and Literary Education".






# Ukrainian Women Authors

A new generation of Ukrainian female writers, who celebrate their homeland's independence and bring a new national colour of their works to the modern literature, is now coming on the international literary scene. Glagoslav Publications in the United Kingdom is proud to contribute to this phenomenon and draw your attention to one of our collection of Ukrainian novels in 2012.

**The Lost Button** by Irene Rozdobudko won the Ukrainian national Coronation of the Word Award 2005 and was subsequently made into a feature film.

The novel is a taut psychological thriller that tells the story of a young student scriptwriter's encounter with a mysterious actress in the Carpathian Mountains in Soviet Ukraine in the 1970s and this fascination turned into an obsession that changes his entire life. The novel encompasses an entire era from the mid 70s of the previous century till the modern day with its geography stretching over the European region including Kiev, the Ukraine's periphery, Russia and Montenegro, and at last the United States.

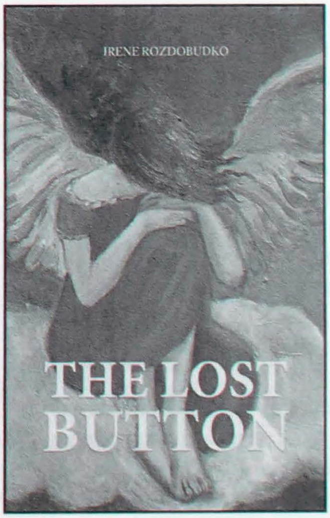
The novel emphasizes that great happiness or great tragedy can begin from the smallest detail, even a button, that is so easy to lose, but which you can search for your entire life. It is about not looking back, but always valuing what you have – today and forever.

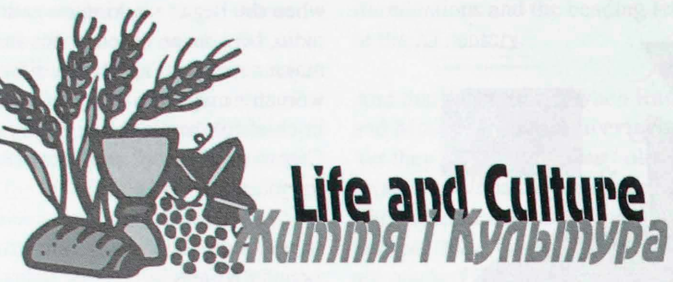
The Lost button was first published in Ukrainian as "Ґудзик". Translated by Michael M. Naydan and Olha Tytarenko. Published by Glagoslav Publications, United Kingdom.

**About Irene Rozdobudko**: Called "The Lady Detective of Ukrainian literature" by the media for her splendid earlier detective books, Irene Rozdobudko has recently burst into book market with a dozen award winning titles ranging from a light absurd comedy to a heavy psychological thriller and quickly claimed her rightful place among masters of modern literature in her native Ukraine.

A graduate of Kyiv National University in journalism, Irene started small, from a modest job of a waitress in a restaurant, later taking occasional jobs in a circus and a video store. Her talent for the written word eventually came into fruition when she landed a gig right down her professional alley in one of Kyiv's major newspapers "Rodoslav" and journal "Suchasnast". Her career took an interesting turn when she began working on national radio, became an observer for another major newspaper and later editor for woman's magazine "Natalie", editor-in-chief for the magazine "Storytelling Caravan - Ukraine" and a reporter for the journal "Academia".

Irene Rozdobudko is one of the most popular writers in Ukraine today and has a lively, engaging writing style that makes her works accessible to a wide reading audience. Irene points very skilfully those aspects of human nature that drive decisions and give direction to a person's life, as well as other people's destiny. Her cinematographic vision of action and psychologically complicated, delicately worked out characters who have first-hand knowledge of life's irony and wisdom make her novels perfect for the big screen adaptation as well as for the honourable place on a book shelf of a top quality modern literature devotee. The author's novel The Lost Button recently became a film. Irene's artistic brilliance won the author a national price in literature "Coronation of the Word" three times.






# ЗВИЧАЇ - СКАРБИ УКРАЇНСЬКОГО НАРОДУ

*Із книжки "Звичаї нашого народу – Етнографічний нарис", автор Олекса Воропай, 1958 р.*

Кожна нація, кожен народ, навіть кожна соціяльна група має свої звичаї, що виробилися протягом багатьох століть і освячені віками.

Але звичаї - це не відокремлене явище в житті народу, це – втілені в рухи і дію світовідчуття, світосприймання та взаємини між окремими людьми. А ці взаємини і світовідчуття безпосередньо впливають на духову культуру даного народу, що в свою чергу впливає на процес постання народньої творчости. Саме тому народня творчість нерозривно зв'язана з звичаями народу.

Звичаї народу – це ті прикмети, по яких розпізнається народ не тільки в сучасному, а і в його історичному минулому.

Народні звичаї охоплюють усі ділянки громадського, родинного і суспільного життя. Звичаї - це ті неписані закони, якими керуються в найменших щоденних і найбільших всенаціональних справах. Звичаї, а також мова – це ті найміцніші елементи, що об'єднують окремих людей в один народ, в одну націю. Звичаї, як і мова, виробилися протягом усього довгого життя і розвитку кожного народу.

В усіх народів світу існує повір'я, що той, хто забув звичаї своїх батьків, карається людьми і Богом. Він блукає по світі, як блудний син, і ніби не може знайти собі притулку та пристановища, бо він загублений для свого народу.

Наш улюблений поет Тарас Шевченко, звертаючись до України, як до матері, що вічно страждає, питається:

Чи ти рано до схід-сонця  
Богу не молилась?  
Чи ти діточок непевних  
Звичаю не вчила?

Як бачимо з цих слів Шевченка, не вчити своїх дітей звичаїв – це такий же великий гріх для матері, як і гріх не молитися Богові.

Наша Україна велика. Українці розселені на багатьох сотнях кілометрів від Кубані до Сян і ще донедавна були розірвані різними державами кордонами. Живе в Україні 45 мільйонів людности, які, на щастя, мають більше звичаєвих особливостей спільних, ніж різних.

Коли ми почнемо приглядатися, то побачимо, що звичаї народу на диво між собою близькі. Хто його знає, чи не є саме ця близькість звичаїв тим цементуючим матеріялом, що перемагає своєю міццю всі інші сили, які працюють на руйнування єдности нашого народу.

Усна народня творчість також може служити клясичним прикладом єдности між усіма українськими землями. Ця спільність мови та звичаїв завжди була тими вузлами, які зв'язували наш народ, коли він був штучно поділений державними кордонами.

Ми, українці, нація дуже стара, і свою духову культуру наші пращури почали творити далеко до християнського періоду на Україні. Разом із християнством Візантія принесла нам свою культуру, але саме свою культури, а не культуру взагалі. У нас на Україні вже була національна культура і Володимир Великий тільки додав християнську культуру до своєї рідної, батьківської культури.

Зустріч Візантії з Україною – це не була зустріч бідного з багатим; це була зустріч якщо не рівних, то близьких потугою, але різних характером культур. Ще й тепер ми маємо у своїх звичаях і народній усній творчості ознаки зустрічі поєднання староукраїнської дохристиянської і християнської культур. Але ми до цього вже так звикли, що іноді не можемо розпізнати, де кінчається в народніх звичаях староукраїнське і де починається християнське. Бо староукраїнські традиції ввійшли у

плоть і кров наших звичаїв, і тепер ми собі не уявляємо Різдва без куті, Великодня без писанки, Святої Тройці без клечення, навіть називаємо це останнє свято "Зеленими Святами". Відзначуємо також свято Купала, на "Введіння" закликаємо щастя на майбутній рік, на "Катерини" кличемо долю. Нарешті, діти бавляться весною, співають:

"А ми просо сіяли, сіяли,
Ой, дід-Ладі, сіяли, сіяли . . ."
Співають подібне і дівчати,
ведучи хоровід:
"Ой, дід, дід і Ладо . . ."

Все це – наша дохристиянська культура, наша найстарша традиція, Кутя – це символ урожаю, писанка – це символ народження весняного сонця. Зеленим гіллям наші предки охороняли своє житло від нечистих духів, що прокидаються разом із воскресінням природи – від русалок, мавок, перелесників . . . Купало – це типове дохристиянське свято з усіма староукраїнськими атрибутами.

На час, у який ми тепер святкуємо Різдво Христове, колись ще до християнства на Україні припадало свято зимового повороту сонця. Це був час ворожіння на майбутній рік; а тому ми і тепер маємо в різдвяних звичаях цілу низку дохристиянських елементів, що мали своїм призначенням накидати добрий урожай у наступнім році, багатство і добробут у дім господаря, щасливі лови для мисливця, весілля для дівчини та щасливу мандрівку для парубка – дружинника князя або й самого княжича. Всі стихійні сили природи умиротворяються та закликаються, щоб не діяли на шкоду людям і худобі.

Про все це співається в колядках, що були відомі далеко ще до початку християнських часів на Україні. Це виявляється і у звичаєвих обрядах, як ось: дванадцять святвечірних страв, дідух на покутті, сіно на столі.

Всі ці рухи, дії і слова, що на перший погляд не мають ніякого значення в житті людини, віють на серце кожного з нас чаром рідної стихії і є для душі живущим бальзамом, який сповнює її могутньою силою.

## Рятуйте Люди Пісню! People, Save Our Song!

В цей день коли в Україні боряться щоби зберегти рідну мову, Українська Капеля Бандуристів ділиться з Вами - красою української мови та пісні. **Рятуйте Люди Пісню!**

As Ukraine faces challenges with its own language's survival, the **Ukrainian Bandurist Chorus** shares with everyone the beauty of the Ukrainian language and song. **People, Save Our Song!**

This contemporary poem implores Ukrainians to save their song, culture, and language before it is too late. From the "1659" recording by the Ukrainian Bandurist Chorus, released in 2009. To hear a recording of this song, go to *http://soundcloud.com/ukrainianbanduristchorus/people-save-our-song*.

### SUPPORT FOR THE UKRAINIAN BANDURIST CHORUS

Passion. Tradition. History.

We invite you to join our Circle of Friends. To fulfill our role as ambassadors of the bandura, Ukrainian music, its traditions and culture, we need more than just our musicians to play their part, we also need you. With your generous gift, the Ukrainian Bandurist Chorus will continue to invest in our youth, strengthen the quality of our programming and share our enchanting music with the world.

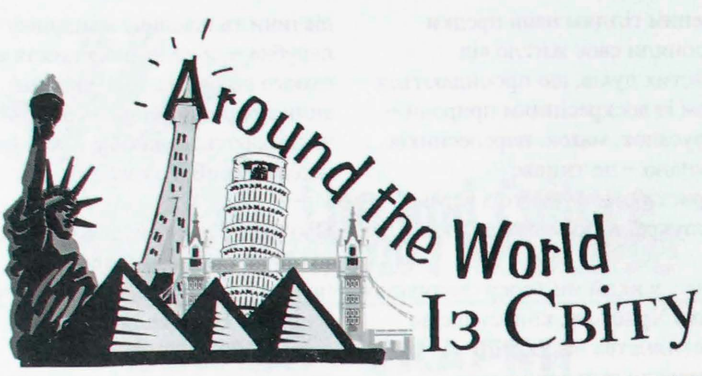
Donations can be made online to the "Friends of the Ukrainian Bandurist Chorus" at www.bandura.org, where you can also purchase a UBC recording. As always, your donations are tax deductible and recording purchases will help the Ukrainian Bandurist Chorus support its operations, tours and concerts, new recordings, and educational programs for youth.

The Ukrainian Bandurist Chorus is continuing its ambassadorial mission as it approaches its 100th anniversary in 2018. We truly appreciate your support. Today's members of the UBC are located all throughout North America. Bringing everyone together is a challenge, but your financial assistance ensures we continue our centuries-old tradition.

***The Ukrainian Bandurist Chorus***

***Enchanting the world since 1918***

***www.bandura.org***




# Civil Liberties and Human Rights - The Case of Yulia Tymoshenko

***The following is a letter sent on July 26, 2012, from the WFUWO to Sylvia Pimentel, Chairperson, Committee on the Elimination of Discrimination Against Women, CEDAW Secretariat, Office of the High Commissioner for Human Rights (OHCHR), Geneva, Switzerland***

Dear Ms. Pimentel:

On behalf of the 27 organizations in 17 countries that belong to the World Federation of Ukrainian Women's Organizations (WFUWO), we would like to take this opportunity to appeal to you to more actively engage the Committee on the Elimination of Discrimination Against Women (CEDAW) in efforts to review the unjust incarceration of Ukraine's former Prime Minister Yulia Tymoshenko on dubious charges of corruption, as well as review pending additional charges of tax evasion. Hearings on the new and additional charges are scheduled begin July 31. Similar to the original charges, we feel that the government of Ukraine has already predetermined a verdict and will continue their campaign to discredit and destroy Mrs. Tymoshenko as an effective leader of the political opposition. Ukraine's prosecutor-general has also announced that he is investigating possibility of bringing murder charges against Mrs. Tymoshenko, in an attempt, we believe, to incarcerate her for life.

WFUWO concurs with the position stated by most leaders of the European Union, the United States and Canada, as well as numerous international human rights organizations that the incarceration of Yulia Tymoshenko, as well as the prolonged search for "other crimes," is a case of selective justice motivated by the political goal of stopping the activity of opposition parties, and the personal goal of revenge by Ukraine's current president, Viktor Yanukovych.

Besides unjustly depriving Mrs. Tymoshenko of her basic civil liberties and human rights, the politically motivated misuse of the judicial system in Ukraine by the administration of Viktor Yanukovych cynically undermines the possibility of a democratic evolution for all of Ukraine's citizens.

Our concern, however, regarding Mrs. Tymoshenko, is broader than stopping the tactic of misusing the judicial system for political gain. Our concern is that an additional level of viciousness is being directed at Mrs. Tymoshenko to punish her for her impunity to act as a powerful woman in a society that suffers deeply from sexism. This attitude, along with political vindictiveness of President Yanukovych, we believe, precludes Mrs. Tymoshenko from receiving fair judicial treatment in Ukraine. As a charismatic figure that helped fuel the Orange Revolution in 2004, and later, as the candidate for president that ran in opposition to Viktor Yanukovych, Yulia Tymoshenko, "The Lady with the Golden Braids," has opposed not only specific candidates, but has shown herself to be in opposition to the prevailing logic of the Yanukovych administration: women have no place in politics.

Ukraine's current prime minister, Mykola Azarov, in response to the question why there are no female ministers in his government stated, "Some say our government is large. Others complain 'there are no women in government, during our meetings, there is no one to look at.' … Well, with all due respect to women, implementing political reforms is not women's work." (March 2010).

Commenting to the media on proposed legislation establishing quotas for women in government, Head of Ukraine's parliament, the Verkhovna Rada, Volydymyr Lytvyn said, "Society will not abide by such laws until we get rid of that which is our tradition and stems from our Christian mentality: Man is the higher being, as woman was made from Adam's rib. Consequently, she is the lesser being." (February 2012).

Ukraine's President Viktor Yanukovych, during his presentation at Davos, when speaking of Ukraine stated, "All you need is to see when the weather gets warm and Ukrainian

women begin to take off their clothes. What a beautiful sight." (February 2011).

This ingrained and denigrating attitude of high ranking officials towards women is reflected in positions of authority and power, or rather, by the lack of women is such positions. No woman heads any of the 27 regional and major municipal councils in Ukraine. Until February 2012, when, in response to pressure one was appointed, no woman was among the 17 positions at the ministerial level. According to the UNDP-led programme "Equal Opportunities and Women's Rights in Ukraine," only 8% of the 450 Members of Parliament in Ukraine are women and, as such, Ukraine is lagging behind even the countries of the Islamic world, such as Afghanistan (27%) or United Arab Emirates (23%).

Ukraine became a signatory to the Convention on 12 March 1981 and therefore has signaled the country's commitment to the principles and actions of the Convention, including "to incorporate the principle of equality of men and women in their legal system, abolish all discriminatory laws and adopt appropriate ones prohibiting discrimination against women."

Particularly relevant to the current situation in Ukraine is Article 2 (f): … take all appropriate measures, including legislation, to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women; as well as Article 7: … take all appropriate measures to eliminate discrimination against women in the political and public life of the country.

Following is background information about the case of Mrs. Tymoshenko.

The World Federation of Ukrainian Women's Organizations requests that CEDAW please consider avenues to address the government of Viktor Yanukovych and indicate the obligation of Ukraine's political leadership to step away from this vengeful and destructive plan to slowly destroy Mrs. Tymoshenko, her career and her health, a plan of action from which, ultimately, all Ukraine suffers.

*Respectfully yours,*

*Mary Szkambara*
*President, WFUWO*

*Irene Jarosewich*
*NGO Representative accredited with the UNDPI on behalf of WFUWO*

# BACKGROUND: CASE OF YULIA TYMOSHENKO

The European Court of Human Rights (ECHR) will hold a public hearing on 28 August 2012 on the case of Yulia Tymoshenko versus Ukraine concerning complaints related to the detention of the former prime minister. The court will then begin its deliberations, which will be held in private. Its ruling in the case will be made at a later stage.

Mrs. Tymoshenko lodged an application with the court on 10 August 2011. She alleges that her detention was politically motivated, that there has been no judicial review of the lawfulness of her detention in Kyiv's pretrial detention center, and that her detention conditions are inadequate, with no adequate medical care provided for her numerous health problems. In her complaint, Mrs. Tymoshenko relies on Article 3 (prohibition of degrading treatment or punishment), Article 5 (right to liberty and security), Article 8 (right to private life) and Article 18 (limitation on use of restrictions on rights) of the European Convention on Human Rights.

On 1 March 2012, the WFUWO hand-delivered at UN Headquarters in New York a letter concerning the situation of Yulia Tymoshenko to His Excellency Mr. Ivan Simonovic, Assistant Secretary-General, Office of the United Nations High Commissioner for Human Rights. On 22 April 2012, WFUWO submitted to the 14th Session of the Working Group on the Universal Periodic Review, Office of the High Commissioner for Human Rights, a full statement on the abuse of rights of women in Ukraine that included particulars about the case of Mrs. Tymoshenko. This statement was made in preparation for the Universal Periodic Review of Ukraine that is scheduled for November this year. On 31 August 2012, an open hearing will be held in Geneva regarding Ukraine and the UPR. In both its 1 March letter and 22 April 24 UPR submission, the WFUWO made these points with regard to Mrs. Tymoshenko:

A leader of the political opposition in Ukraine, specifically in opposition to Ukraine's current president Viktor Yanukovych, Yulia Tymoshenko was arrested, charged, tried and finally convicted 11 October 2011 of "exceeding her authority" (abuse of power) as prime minister for an agreement she signed in January 2009 with the Russian Federation to provide Ukraine with gas for ten years at a price that the Yanukovych administration has asserted is "ludicrously unfair" and claims costs Ukraine millions more than necessary. She was sentenced to seven years in prison.

In his October 2011 verdict, the judge speculated that Ukraine's state gas

company could have been saved the equivalent of $188 million dollars over ten years had Prime Minister Tymoshenko signed a more favorable agreement with the Russian Federation's Prime Minister Vladimir Putin; the fact that she did not was proof that she worked under foreign influence and did not act in the best interest of Ukraine. Despite the fundamentally dubious use of a bilateral agreement as the legal basis for a criminal judgment with no substantiated proof of personal gain or other criminal activity, the situation of Yulia Tymoshenko points to the cynical sophistication of modern day judicial abuse in Ukraine. Immediately after the announcement of the guilty verdict, European Union High Representative for Foreign Affairs Catherine Ashton questioned the verdict, stating that the trial had not met international legal standards and threatened Ukraine's integration into Europe.

The Foreign Ministry of the Russian Federation issued a harsh statement criticizing the obvious "anti-Russian bias" in the charges and verdict and noted that the gas agreement was signed with direction and approval from the presidents of both Ukraine and Russia, Viktor Yushchenko and Dmitri Medvedev. Vladimir Putin, then prime minister of Russia and a cosignor to the bilateral agreement, stated, "The legal charges leveled against former prime minister of Ukraine Yulia Tymoshenko are incomprehensible to me. Our countries committed to a fair and legal bilateral agreement."

The Office of the President at the White House issued a statement noting that the United States was "deeply disappointed" with the trial and the "politically motivated conviction" of the former prime minister and leader of the opposition, and urged her immediate release, as did Amnesty International. United Nations Secretary General Ban Ki-moon also issued a statement expressing his concerns over the fairness of the trial and conviction of Yulia Tymoshenko.

In January 2012, Member of the European Parliament Pawel Kowal, co-chair of the EU-Ukraine Parliamentary Cooperation Committee, requested that Ukraine's Prosecutor General Viktor Pshonka allow a delegation of MEPs to visit the former prime minister in the Kachanivksa penal colony, noting that "Ukrainian authorities failed to convince the international community that the Yulia Tymoshenko case was impartial."

In response to European pressure to allow a medical examination of Mrs. Tymoshenko, independent medical teams that arrived from Canada and Germany in mid-February with the agreement of the government of Ukraine were, nonetheless, not allowed to perform onsite tests and were not given records of her medical history, despite previous assurances that this would be allowed. As a result, at the time of departure, their medical findings were inconclusive. The government of Ukraine then chose to distort this information and announced that experts found that Yulia Tymoshenko has no health problems and "that she was overly dramatic and exaggerating." The distortions presented by the government of Ukraine were refuted by a joint statement issued 27 February 2012 by the delegation of Canadian doctors. The medical team underscored that Mrs. Tymoshenko was willing to be tested, but Ukrainian authorities would not allow the tests, and that she was in pain and was disabled. The Canadian team mentioned their particular concern that Yulia Tymoshenko was being injected with substances that are banned in Canada.

Given the obstruction faced by the initial medical teams, a renewed effort was made and on 28 February 2012, The European People's Party (EPP) in the OSCE Parliamentary Assembly made public an appeal calling on Ukrainian authorities to allow observers and representatives of international organizations, such as the International Red Cross, to visit and observe Yulia Tymoshenko. Despite findings by the prison facility's own medical team that Yulia Tymoshenko has an injury in the lumbar spine area, she was denied use of her crutches and painkillers, confirmed in a 22 February 2012 statement by Zuzanna Roithov, the former Minister of Health of the Czech Republic, who met with Mrs. Tymoshenko, in a visit made after the Canadian and German medical delegations, and who also noted that she had concerns that Mrs. Tymoshenko's deteriorating health problems could be a result of maltreatment in prison. Subsequent visits by medical teams from Europe confirmed earlier suspicions that Mrs. Tymoshenko is in severe pain and needed medical treatment. (In June, in response to threats of attendance boycotts of the World Cup soccer games by European leaders, Mrs. Tymoshenko was temporarily moved to a hospital in Kharkiv, Ukraine for treatment. Nonetheless certain European leaders did not attend the final game in Ukraine's capital Kyiv in protest of the treatment of Mrs. Tymoshenko by the government of President Viktor Yushchenko).

A year after the beginning of the trial, Yulia Tymoshenko is still subject to constant sexist remarks and public humiliation from members of the administration of President Yanukovych, as well as his political party, without an option for an effective response. In an attempt to further exhaust her and her resources, additional charges are being brought against Yulia Tymoshenko, while limiting her access to attorneys. ⌘

*О. Олесь*

*". . . І в огні*
*Її, окраденую, збудять . . ."*
*Т. Шевченко*

Вітри і бурі весняні
Звалили камінь із могили,
В кривавім морі і вогні
Її, окраденую, збудили.
В красі нетлінній
Вона розкрила очі сині . . .
Лани й ліси вклонились їй . . .
Воскреслій мрії - Україні.
І мови рідної річки
Злились в одно широке море:
Дзвонять по-рідному пташки,
І степ по-рідному говоре!
Поглянеш в поле на жита:
Цвітуть в житах волошки сині.
А в небі – квітка золота!
Хіба не прапор України?!
І дзвони радісно гудуть:
"Минула наша ніч осіння"!
Ніде ні стогону не чуть,
Ні тихих скарг, ні голосіння.
Злетівсь на свято цілий світ
І слів, здивований, шукає,
І Чорне море свій привіт
Гонцем крилатим осилає.
Шумлять смерекові ліси,
Кубань і Сян взялись за руки . . .
По вінця сповнені краси
Стоять степи, сади і луки.
Весна! Прекрасна, чарівна,
Скрізь животворча, де не стане,
Очам здавалось, що вона
Уже ніколи не зів'яне!
Погляньте – наші вояки
Хіба не "лицарі забуті"?!
Хіба не скелі – ці полки,
Хіба вони не з криці скуті?!
. . . . . . .
В кривавім морі і вогні
Її, окрадену, збудили . . .
Вітри і вихорі страшні
Її в повітрі закрутили.
Над Краєм дим пожеж і мла . . .
Внизу страшне криваве море . . .
На хвилях плавають тіла . . .
Орач ланів своїх не оре . . .
Але Вона . . . Вона живе!
Її й з-під неба голос чути!
І хто скує життя нове,
Вітрами й бурями розкуте?!

## The Righteous Man

*by Ivan Franko*

*Blessed is the man that walketh not in the*
*counsel of the ungodly (Psalm 1)*

Blest is the man who goes where evil reigns

And raises there his voice for righteousness;
Who, unabashed, the lawless ones arraigns,

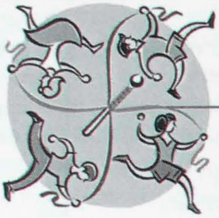
And, unafraid, plucks at their consciences.

Blest is the man who, in times of decay,
When even boldest spirits are all cowed,
Will with his cries arouse the slumbering crowd
And then before their eyes the truth display.

Blest is the man who, in a clamorous throng,
Like oak immovable, will firmly stand;
To treat with evil ne'er puts forth his hand,
Will rather break than bow down to the wrong.

Blessed is he, for this by men abused,
Proscribed, yea, even slain to make him dumb;
'Tis they prepare his triumph yet to come;
By their own consciences they'll stand accused.

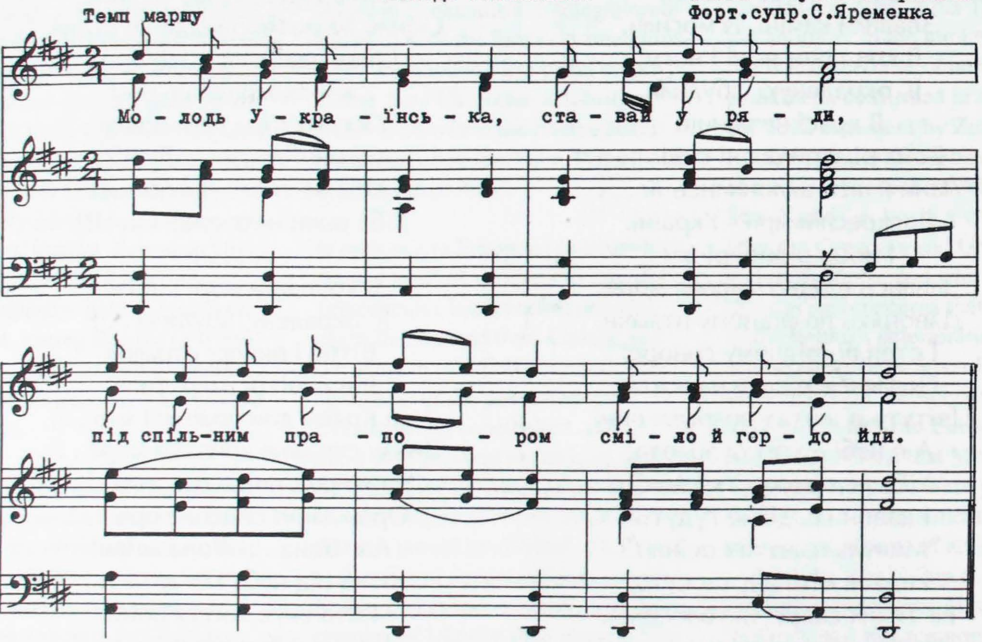
Blest be all those who did not fear the cost,
Whenever truth and justice were at stake;
Though to men's memories their names be lost,
Their blood shall all men's blood more noble make.



# For Our Children
# Нашим Дітям

**МОЛОДЬ УКРАЇНСЬКА**

Слова й муз.Є.Вавринюка
Форт.супр.С.Яременка




2. З піснею побіди
Бадьоро іди,
З а спільну ідею
Ставай у ряди.

3. Слава й честь героям,
Що життя дали,
За волю народу
В боях полягли.

4. Молодь українська,
Не дармуй, працюй,
Українську мову
Ти всюди шануй.

5. Молодь українська,
Ставай у ряди,
Під спільним прапором
Сміло й гордо йди.

Тризуб – Герб України

Громадська Хроніка
Community Events

# Фестиваль Сеньорів в Едмонтоні

За столом зліва направо - члени Клубу Сеньорів в Едмонтоні, пані Анна Пронюк, Іванна Дженис, Марія Прокопчук, Оля Логвиненко, Марія Ковальчук, Анастасія Сенів, Ліна Порицький, і стоїть коло них координатор Фестивалю пані Анна Звоздецька

30-го травня в Культурному Центрі при Катедрі Св. Івана в Едмонтоні відбувся Фестиваль Сеньорів. Програма Фестивалю була присвячена 120-літтю поселення українців в Канаді.

Розпочалася програма молитвою Царю Небесний та гімном Канади, що їх проспівали разом священнослужителі Катедри Св. Івана, отці Стефан Семотюк та Корнелій Зубрицький, учасники хору сеньорів та всі присутні в залі гості, усіх поблагословив Владика Іларіон. З вступним словом та привітом виступила пані Анна Звоздецька, координатор Фестивалю. Її словам послідував перегляд документального фільму про життя піонерів. Фільм був дуже зворушливим. Такі фільми треба дивитися частіше, бо в них - коріння розгалуженого дерева життя українців в Канаді, історія їхнього життя і побуту, котра безперечно збагатить і окрасить життя кожного свідомого українця.

Зал був переповнений, але програма продовжувалася в абсолютній тиші. Основними доповідачами програми були Роман Британ з CKEP радіо та історик 120-літнього Ювілею від Конгресу Українців Канади Радомир Білаш. Доповідачів представляла Леона Фарина Бриджес. Програма принесла присутнім нові знання і пригадала те, що призабулося і що дуже важливо - принесла всім справжнє емоційне задоволення. Ми живемо в час технологій і науково - технічного прогресу, ми дуже швидко можемо перелетіти з одного кінця світу в інший, можемо подивитися і перечитати величезну кількість новин і оповідей на сторінках інтернету. Лиш як іноді рідко ми справді щирим серцем єднаємося з іншими людьми, спільно переживаємо миттєвості обміну почуттями і відкриваємо серце один одному без остраху. Тема 120-літнього ювілею 30-го травня дала організаторам і гостям можливість пережити саме таке єднання навколо спільної, всім приємної і дорогої теми. Про це говорив в своїй подяці доповідачам Омелян Яренюк.

Мистецька програма Фестивалю була не менш цікавою. Не секрет, що звук цимбалів заставляє швидше битися серце кожного українця. А того дня на цимбалах грав молодий студент, Нич Палагнюк, і доки серця присутніх раділи, ноги їхні притупували в такт. Ще не затихли в повітрі залу звуки цимбал, а хор уже співав всім відомих пісень, "Це наша земля" та "І в вас, і в нас хай буде гаразд". А на закінчення - Коломийка. Легенди Карпат, сповідь серця, клич до танцю і веселий сміх - така наша Коломийка. Текст підібрала Анна Звоздецька, на мандоліні підігравала Катерина Гунчак, а Ірина Климків і Наталя Гриців весело заспівували давні, але вічно молоді рядки: "Ішов милий з полонини темненької ночі", "...а вчора була хвора, було лиш умерти", "...ви музики грайте, грайте, а ви люди, чуйте", а за ними всі підхоплювали: "Ой тай дуна й, дуна й, дана...".

Для різноманітності

пропонувалося всім прийняти участь у руханці, котрою так вміло керує Розалія Фарина, в минулому танцюристка і завжди така граційна жінка!

Окрасою програми був виступ багаточисельного, понад 30 музикантів, виступ оркестру мандолін Св. Миколая під керівництвом Лаврентія Пишка. Зі співом, коломийками вони грали чудові народні пісні та танцювальну музику.

Закінчили програму подякою, котру висловила Анна Звоздецька, так як Голова Клубу Сеньорів Єлена Євчук була відсутня з причини хвороби. А на закінчення програми заспівали всі разом пісню "Де згода в родині".

Після програми слідувала смачна вечеря, протягом котрої всі ділилися приємними враженнями та спогадами, і дуже задоволені, розійшлися додому.

*Підготувала Наталя Гриців*
*Референт журналу "Промінь"*
*СУК, відділ при Катедрі Св. Івана*

Зліва направо: Йосиф Вітлав, Ірина Климків, Віра Семенюк, Ірина Сепин, Емелі Лінкевич і Катерина Гунчак

Ірина Климків і Наталя Гриців співають Коломийку.
(З правого боку пані Анна Звоздецька виголошує точки програму.)

Голова Клубу Сеньорів в Едмонтоні, пані Єлене Євчук

## Достойна пані Бейзик,

З великою приємністю і гордістю поздоровляємо Вас з нагородженням медалі Ґубернатора Генерала Канади.

Ви принесли собі і нашим членкам Союзу Українок Канади, велике признання за Вашу добровільну працю для нашої церкви, організації та для українства взагалі. З цієї нагоди залучуємо $50 на пресовий фонд журналу "Промінь" у Вашу честь.

Бажаємо Вам кріпкого здоров'я і сили далі продовжувати Ваші наміри і добрі діла.

СУК Відділ ім. Доньки України, Монтреал, Квібек
Оля Нарепеха, голова - Маруся Венгер, секретарка

# BC Ukrainian Cultural Festival 2012

### BC UKRAINIAN CULTURAL FESTIVAL 2012 DRAWS OVER 280 PERFORMERS

They came, as they do most years, on the first Saturday in May. They came from the interior, from the lower mainland, from the north. They came from the Island. They even came up from Seattle in Washington State. Over 280 performers in all.

Dressed in a wide variety of colourful costumes, they performed dances from all the exotic regions of Ukraine: Zakarpattia, Bukovyna, Hutsul'shchyna, Poltava, Podillia, Polissia, Volyn.

Dolyna of Kelowna sent nine performers. Pokotillo (Ukrainian for "tumbleweed") of Kamloops sent fourteen. Zirka of Vernon had twenty-three in its contingent. Sixteen from Yevshan of Abbotsford traveled 12 km, crossing the mighty Fraser River in order to participate. Thirteen traveled over 700 km from Prince George, their Yalenka Dancers driving a full day and having to wind their way through the treacherous Hell's Gate Canyon in order to get to the Festival. Thirty-three from Veselka of Victoria came by ferry over the Salish Sea, and went home happy, taking seven trophies back to the province's capital, claiming the largest booty of the eleven troupes which participated this year. And claiming as well a special invitation to participate in the 2012 Pysanka Ukrainian Dance Festival in Vegreville, Alberta, the largest festival of its kind in Western Canada.

Adjudicator Douglas Rachinski offers tips to young performers

A young performer admires traditional dolls

Kvitka of Surrey sent the largest contingent, fifty-three in all, and wowed the hundreds in the packed theatre with the precision of their "Poltavsky Kozachok," the elegant beauty of their delicately choreographed "Lyrical Dance," and the hilarity of a character dance where several out-to-teach-them-a-lesson "babkas" (grandmothers) torment two hapless "gidos" (grandfathers).

The thirty-four members of Barvinok from Seattle provided an international element to the Festival.

But it was the thirty-five dancers from the Association of United Ukrainian Canadians (AUUC) of Vancouver which took home the most coveted trophy of all, the Andreas Founders Hopak Trophy, outscoring Dolyna of the Comox Valley and Yalenka of Prince George. The "hopak" is the national dance of Ukraine.

As the dancers were performing in the main theatre, guests were entertained throughout the Festival venue by

award-winning fiddler Mike Sanyshyn, by bandurist Rita Yawney (the multi-stringed "bandura" is Ukraine's most widely-recognized musical instrument), and by the four-member Ukrainian Prairie Band. Ukrainian food was served through much of the day. Venders had for sale a wide variety of Ukrainian artwork. A panoramic display featuring "One Hundred and Twenty Years of Ukrainians in Canada," on loan from the University of Alberta, was well-received.

The Festival's adjudicator was Douglas Rachinski of Edmonton. Rachinski has an impressive history of involvement with Ukrainian dance, having performed with Shumka, Canada's premiere Ukrainian dance troupe; having studied at Ukraine's top dance school, Virsky of Kyiv; and having been an instructor with a number of dance troupes.

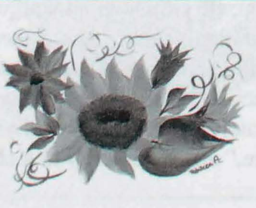
The 17th annual Festival opened impressively with an RCMP officer in his ceremonial scarlet serge standing next to Mayor Ted Adlem of Mission, the host community, as the mayor welcomed the participants and officially declared May 5th "Ukrainian Cultural Festival Day." Ten hours and eighty-one performances later, It ended equally as impressively, with trophies handed out and brief words of farewell from the president of the Festival's Organizing Committee, Nathan Nychyporuk, and from the Festival's founding chairperson, Gladys Andreas.

Next year's (18th) Festival is scheduled for April 27, 2013, at the Clarke Foundation Theatre in Mission, British Columbia. Information is available at the BC Ukrainian Cultural Festival Society (BCUCFS) website. The e-mail address is bcucfs@gmail.com.

Official host & hostess (hospodar & hospodynia) of Festival 2012, Bud & Bernice Chanasyk.

Gladys Andreas (left), the founding chairperson of the annual BC Ukrainian Cultural Festival, with Pat Sembaliuk at the "Art by Larisa" booth. Sembaliuk is the mother of well-known artist Larisa Sembaliuk Cheladyn of Edmonton.

Myrna Arychuk of Solaway Travel offers group tours to Ukraine. Arychuk is also the publisher of Solovei Magazine.



# PROVINCIAL CYC CONVENTION

## Haslo - "Thinking Outside the Box"

St. Vladimir Sobor
855 Barton Street E, Hamilton ON

**Friday, September 28th**

Barbecue and CFL Football Game

**Saturday, September 29th**

"Thinking Outside the Box" Workshop
3 motivational speakers
Annual General Meeting
Wine Tasting/Tour
Barbecue at Golden Gate, Grimsby, Ontario

# Пісня і Праця

*Іван Франко*

Пісне, моя ти сердешна дружино,
Серця відрадо в дні горя і сліз,
З хати вітця, як єдинеє віно,
К тобі любов у життя я приніс.

Тямлю як нині: малим ще хлопчиною
В мамині пісні заслухувавсь я;
Пісні ті стали красою єдиною
Бідного мого, тяжкого життя.

"Мамо, голубко", було налягаю,
"Ще про Ганусю, Шумильця, Вінки!"
- "Ні, синку, годі! Покіль я співаю,
Праця чекає моєї руки."

Мамо, голубко! Зараня в могилі
Праця й недуга зложили тебе,
Пісня ж твоя в невмираючій силі
В мойому серці ясніє, живе.

Ох, і нераз тая пісня сумненька
В хвилях великих невгодин життя
Тихий привіт мені слала, мов ненька,
Сил додала до важкого пуття.

- "Синку, кріпися", мені ти твердила,
- "Адже ж не паном родився ти чей!
Праця, що в гріб мене вчасно вложиля,
Та лиш тебе доведе до людей."

Правда, матусю! Спасибі за раду!
Я її правди нераз досвідив.
Праця дала до життя мні принаду,
Ціль дала, щоб в манівцях не зблудив.

Праця ввела мене в тайники темні,
Відки пісень бє чарівна нора,
Нею дива прояснилися земні,
Загадка нужди людської стара.

Пісня і праця - великі дві силі!
Їм я до скону бажаю служить;
Череп розбитий - як ляжу в могилі,
Ними лиш зможу й для правнуків жить!

## Mae Chwaluk
**August 8, 1917 - May 4, 2012**

Mae Chwaluk passed away peacefully on May 4, 2012 at the age of 94. Mae was born on August 8, 1017 to George and Martha Karasevich at Seech. She was the youngest of six children. Her mother passed away when she was only two years old, leaving her oldest sister Mary along with George to raise her. At a very early age she was faced with a lot of hardships. Mae and her siblings were raised on a farm at Seech and then they moved to Oakburn to farm. She attended Oak Creek School and was able to complete her 8th grade and then had to quit school to help at the farm. In 1938 Mae left home to see the big lights of Winnipeg and later Chicago, where she was employed but her heart was at the farm. In 1945 she married Tony Chwaluk, only son of Steve and Mary Chwaluk. Their life began on the farm near Menzie. Together they raised four children Taras, William, Martha and Joan. From an early age Mae had tremendous faith in the Lord and instilled this faith in her children. During her lifetime Mae was a very dedicated member of the Ukrainian Orthodox Church, Ukrainian National Home and the Ukrainian Women's Association of Menzie. She was also a member of the National Farmers Union. She dedicated a lot of her time to CYMK as an instructor until 1976. Mae was also very involved in with the Parkland Ukrainian Pioneer Association for years. Mae was very proud of her Ukrainian heritage, which she passed on to her family. In each organization she held various executive positions and participated over and above her line of duty. She was also the leader of the church choir. Singing was her passion and she recorded several albums with Ukrainian bands.

Her dedication to Ukrainian heritage earned her the Manitoba Prix for Distinguished Service Volunteer Award in Winnipeg and the Ukrainian Musician's Association Hall of Fame - Golden Lifetime Achievement Award. She was a pillar of strength and she had a love for Mother Nature and often one found her in the garden picking wild mushrooms and berries, and singing along. Mae will also be remembered for ehr good borscht. The hospitality on the farm was unbelievable and many nieces and nephews spent summer holidays at the farm. Mae was a remarkable woman with great strength and perseverance, who maintained her sense of humour and loving personality through al her trials and tribulations. She moved from the farm to Oakburn in 1992 and in 2005 she moved to Shoal Lake Personal Care Home. She did not enter this phase of her life easily, unfortunately the Parkinsons had progressed to a point where she needed more consistent care.

Mae was predeceased by her parents George and Martha, her parents-in-law Steve and Mary, husband Tony, her son William (she said this was a hard cross to carry), by her sisters Mary Polowy, Ann Tesluk, Rose McCallum, Thelma Todoruk, Anne Bucklaschuk and brother John Karasevich. Mae leaves to cherish her loving memory her three children, Taras Chwaluk )Laurie), Martha Dinko (Dennis), Joan Derhak (John), daughter-in-law Linda Wasilka (Terry), grandchildren Tara-Lee Chuchmuch, Tanya Ziprick, Troy Chwaluk, Anthony Chaluk, Corey Sarafinchan, Michael Dinko, Tammy Nowel, Larissa Kempthorne, Brad Derbak an Kule Derbak, 11 great grandchildren, sister-in-law Rose Manulak and many nieces and nephews.

Panachyda was held on May 7, 2012, and funeral service on May 8, 2012 at St. Volodymyr Ukrainian Orthodox Church in Oakburn with Very Reverend Michael Skrumeda officiating. Internment followed at Holy Transfiguration Ukrainian Orthodox Parish Cemetery at Menzie. A lunch was held at the Ukrainian National Home in Oakburn where family and friends gathered in memory of Mae. Vichnaya Pamyat - Memory Eternal!

*Submitted by Martha Dinko*

The UWAC Olena Pchilka Branch of North Battleford SK is donating $25.00 to the Promin Press fund as an everlasting wreath ibn memory of our dear member **Sylvia Buziak** who passed away on May 29, 2012. May her memory be eternal!

*Jennie Penzie, Promin Convenor*

Enclosed is a donation of $50.00 for the Promin Press fund as an everlasting wreath in loving memory of my mother, **Parania Hladyniuk**, and my sister, **Marusia Pizak**. May their memory be eternal!

*Natalia Hladyniuk, Niagara Falls*

The UWAC, Lesia Ukrainka Branch at the Holy Trinity Orthodox Metropolitan Cathedral in Winnipeg MB is donating $50.00 to the Promin Press Fund in memory of our longtime members who passed away in May 2012:

**Myrtle Horbay** and
**Olga Kowalchuk**
Vichnaya Pamyat!

*Alice Budzinsky, Promin Convenor*

In loving memory of our son and brother, **Rick Halyk**.

***High on a mountain***
***In a little country graveyard***
***Where the gentle breezes blow***
***Lies the one we loved so dearly,***
***And lost five years ago.***
***May the winds of love blow softly***
***And whisper in your ear***
***That we will always love and miss you,***
***And wish that you were here.***

We are donating $25.00 for the ever-blooming flowers in Rick's memory.

*Love, Mom and Dad - Ken and Lucy Halyk, brothers and sisters*

## Василь і Анна Василик

У світлу, незабутню пам'ять наших найдорожчих родичів які відійшли у вічність: найдорожщої мами, бабусі і прабабусі Анни Василик, яка відійшла в Царство небесні 30-го червня 2004 р. і покійного батька, дідуся і прадідуся бл. пам. Василя Василика, який відійшов у Царство Небесне 29-го листопада 1971 р.

Канадська земля нехай буде їм легкою, а пам'ять про них залишається у наших серцях назавжди. Як нев'янучий вінок на їхню могилу, складаємо пожертву в сумі $100 на Пресовий Фонд "Променя". Вічна їм пам'ять!

*Дочка Наталка і Богдан з родиною*

*Please accept our sincere apologies for the errors that occurred in the following In Memoriam printed in the June/July issue of Promin. We are reprinting it in this issue. [Editors]*

The UWAC Lesia Ukrainka Branch in Dauphin MB is donating $80.00 (eighty dollars) to the Promin Press Fund as an everlasting wreath in loving memory of four of our long-standing members who have entered eternal rest:

**Judy Buchy,** age 85, passed away February 23, 2011
**Olga Gnazdowsky,** age 88, passed away August 5, 2011
**Helen Lazaruk Henderson,** age 88, passed away August 25, 2011
**Teenie Showdra,** age 92, passed away March 9, 2012

May their memory be eternal! Вічна їм пам'ять!

*Jessie Maranchuk, President*
*Marian Gorchynski, Corresponding Secretary*

Висилаю двісті долярів ($200) в пам'ять покійних родичів, **Василя і Зенновії Вакарчук і Гіоргія і Катріну Семенюк.** Ця пожертва є на прес-фонд "Променя", який є науковий і приємно читати його і спілкуватися з Союзанками почерез цілу Канаду. Бажаю кріпкого здоров'я і витривалости для всіх працівників і редакційної колегії "Променя". Нехай Боже благословення буде над всіма вами!

*Параскевія Семенюк*
*Йорктон, Саск.*

У 31 річницю упокоєння мого дорогого мужа **Петра Маєвського** кладу нев'янучий вінок на його могилу, а в незабутню його пам'ять складаю $40 на журнал "Промінь".

Нехай Господь Бог оселить душу спочилого Петра у Царстві Небесному. Канадська земля нехай буде йому легкою, а пам'ять про нього між нами вічною.

*Зіна Маєвська з синами*

Enclosed in a donation of $50.00 in loving memory of a dear husband, father and dido, **Eli Fedak**, who left us in great sadness on August 7, 2008. He will be always be in our hearts. May he rest in peace. Вічная пам'ять!

*Mary Fedak and family*

## Ірина Калинець (Стасів)

Внаслідок тяжкої і тривалої недуги на 72-му році пішла з життя українська поетеса, прозаїк, публіцист, культуролог, літературознавець, діяч дисидентського руху, правозахисниця Ірина Калинець (Стасів).

Ірина Калинець народилася в родині вірних Української греко-католицької церкви. З дитинства палко мріяла про незалежність України. Закінчивши слов'янський відділ філологічного факультету Львівського університету, Ірина працювала методистом обласного Будинку народної творчості, вчителькою, бібліотекарем, викладачем української мови та літератури у Львівському політехнічному інституті, та публікувала вірші для дітей.

Ірина товаришувала з дисидентами Валентином Морозом та В'ячеславом Чорноволом. У липні 1970 р. вона підписала протест 9 громадян Львова проти арешту Мороза. Восени того року, разом з чоловіком, Ігорем Калинцем, надіслала петицію до прокуратури УРСР із проханням дозволити бути присутньою на судовому розгляді справи Мороза. Написала листа голові Ради міністрів СРСР О. Косигіну від імені родичів і друзів Мороза та листа до Верховної Ради УРСР із протестом проти порушень у ході судового розгляду. У грудні 1971 р. Ірина поставила підпис під декларацією про створення Громадського комітету захисту Ніни Строкатої, до якого увійшли й В'ячеслав Чорновіл та Василь Стус.

12-го січня 1972 р. вона була заарештована у Львові. В липні Львівський обласний суд засудив Ірину Стасів-Калинець до 6 років таборів суворого режиму та 3 роки заслання. Через півроку такий же вирок дістав її чоловік. Заслання відбувала разом з чоловіком у Читинській області.

Починаючи з 1987 р., Ірина бере найактивнішу участь у пробудженні українського культурного та громадського життя Львова, в русі за відродження УГКЦ, у створенні Товариства української мови, "Меморіалу", Народного руху України.

У 1990-1992 рр. як начальник управління освіти виконкому Львівської облради вона впроваджувала українізацію шкільної системи, зокрема, сприяла виключенню російської мови як предмета в початковій школі та рішучому скороченню кількості російських шкіл і класів. У березні 1990 р. Ірину обрано депутатом Верховної Ради України. У 1998 року їй присвоєно титул "Героїня Світу", а 2000 року нагороджено орденом Княгині Ольги III ст. і 2005 року II ступеню.

Вона автором збірок "Поезії", "Шлюб з полином", книжок для дітей "Лелека і Чорна Хмара", "Казки іграшкового телефону", історичного детективу "Вбивство тисячолітньої давності", монографії "Студії над Словом о полку Ігоревім", "Загадки хрещення України-Руси", наукової розвідки "Тарас Шевченко і св. Августин", численних публіцистичних статей, есеїв тощо.

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Устань, хто краплю має сил,
В кого надії світ не зблід!
Гей, до борні! гей, до побід!

Не дожидати нам чудес,
Щоб сам собою ворог щез,
Не скинуть ласки небеса -
Самі творімо чудеса!
Вогонь із душ, із серця грім
Міцною волею, крешім!
В кого надія світ не зблід!
Гей, до борні! гей, до побід!

*Сильвестер Яричевський*

# Ukrainian Summertime Recipes

*Warm summer temperatures create a strong aversion to using the oven or stove. In the winter, when we may enjoy baking granola or cooking a slow stew, not only for the love of cooking but also as a great way to warm up our home. During these humid days, we have all the warmth we need in our homes, and "cooking" becomes the attempt to assemble meals using the stove as little as possible. Hence the value of a "summer kitchen" - that cooking area situated far enough from the rest of the living quarters that it doesn't pollute them with its heat in summer.*

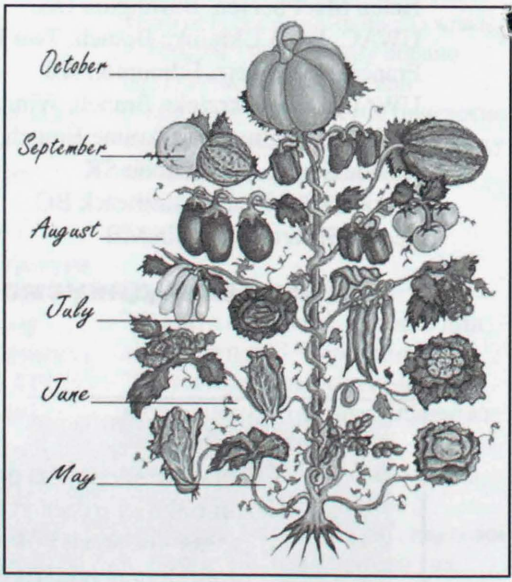
*One particular Ukrainian recipe is perfect for such weather, and is easy to make in large batches. It's Okroshka, a cold soup of cucumbers, dill and ham with a milky base. It's very refreshing and very Ukrainian – fresh dill is essential for this dish.*

## Okroshka

2 hard-boiled eggs
1 t. sugar
1 t. Dijon mustard
4 c. water
2 c. buttermilk or plain yogurt
1 ½ c. cucumbers, finely diced
½ c. green onions, chopped
1 bunch fresh dill, chopped
1-2 c. ham or hot dogs, chopped
2 t. salt

You may also wish to add a couple of boiled, diced potatoes and/or radishes (although boiling potatoes means using the stove, so this recipe omits them). Remove the cooked egg yolks and mash well with sugar and mustard. Gradually add water and buttermilk or yogurt and blend. Dice the cooked egg whites and add them together with the rest of the ingredients. Chill until serving. Serves 4.

This recipe has been adjusted a bit for North American ingredients. In Ukraine, a yogurt-like beverage called "ryazhanka" is used for the milk base. Plain yogurt should also work fine, but you might need to add more water if you use thick yogurt. A different variation of this soup is made with "kvass," another refreshing summer treat – essentially a beverage made from fermented black bread. In summer it's sold by the cup from big tanks on Ukrainian street corners. Where "kvass" is not available, the milky base soup is always a favourite. Enjoy!




## Deruny
### (Ukrainian potato pancakes)

*This a staple in Ukrainian homes and these pancakes will store well in the refrigerator for 2 – 3 days. In many homes preserves or jam is also served on these delicious pancakes.*

1 large onion, grated
7 potatoes, peeled and finely grated
2 tbsp flour
2 eggs
2 tsp salt
¾ tsp black pepper
200 g sour cream
200 g cream

In a large bowl use a mixer to puree the ingredients except the sour cream and cream. You may do this in a food processor as well or a blender.

Heat oil in a skillet and when hot drop large spoonful of the mixture. Cook until browned on one side. Turn and repeat. When done remove, drain, and place in a warm oven. Mix the sour cream and cream together. Serve warm with a large dollop of the cream mixture.

*Ukrainian salads are very refreshing and light, usually served with dressings that enhance their taste. The delicious salads contain all sorts of vegetables, both traditional to Ukraine and imported. Whether they [are] a radish salad or an egg salad, most Ukrainian salads are the perfect balancing element for the somewhat heavy meat dishes served in much of the country. An attractive presentation is always important. Some salads have spread even beyond Ukraine's borders: from the olive salad to vinaigrette or red beet root salad, pickled cucumbers (kvasheni ohirky), pickled tomatoes (kvasheni pomidory), sauerkraut (kvashena kapusta) and many others.*

## Carrot Salad

¾ pound carrots
2 large apples
1 tablespoon horseradish
1 tablespoon olive oil
1 tablespoon vinegar
1 tablespoon sugar
salt to taste
walnut halves

Peel and grate the carrots and apples. In a bowl combine them with the remaining ingredients except walnuts for garnish.

## Cucumber and Olive Salad

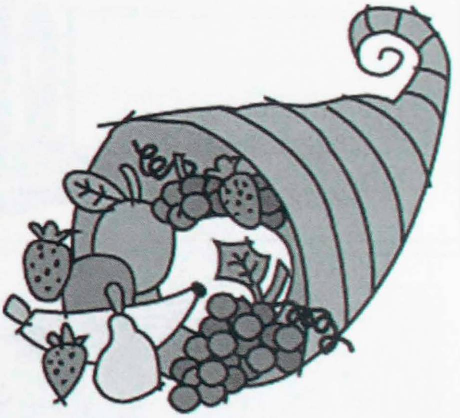
5 cucumbers
? cup pitted olives
3 pickled red peppers
1 tsp chopped mint
? cup oil
2 tbsp vinegar
salt, to taste

Peel and cut cucumbers length-wise and remove seeds, slice finely and sprinkle with mint. Add chopped , sliced peppers and salt. Dress with the oil and vinegar mixture. Add salt to taste.

## Corn Salad

250 g canned sweet corn
250 g crab sticks or crab meat
1 large carrot
200 g cabbage
200 g mayonnaise
salt

Shred cabbage very thin and grate a carrot and chop crab meat. Add corn and salt. Stir mayonnaise into the mixture. Mix well and refrigerate for at least one hour.



## Ukrainian Apple Cake (Yabluchnyk)

1 1/2 cups all-purpose flour
1/4 cup white sugar
1/4 teaspoon salt
2 teaspoons baking powder
1/2 cup butter
1 egg, beaten
1/3 cup cream
4 large apple - peeled, cored and thinly sliced

Streusel Topping:
2 tablespoons cold butter
1/2 cup brown sugar
2 tablespoons flour
2 teaspoons ground cinnamon

Preheat oven to 375 degrees F (190 degrees C). Lightly butter an 8 inch square baking dish.

Sift together 1 1/2 cups of flour, sugar, salt, and baking powder. Cut in 1/2 cup of butter until the mixture is crumbly. Stir together the egg with the cream and gently mix into the flour until a soft dough has formed. Press into prepared baking dish. Layer the apples into the dish overlapping, in neat rows.

Prepare streusel by mixing the brown sugar, 2 tablespoons flour, and cinnamon together in a small bowl. Cut in 2 tablespoons butter until the mixture is crumbly. Sprinkle over apples. Bake in preheated oven until apples have softened, and topping has browned, about 25 minutes.

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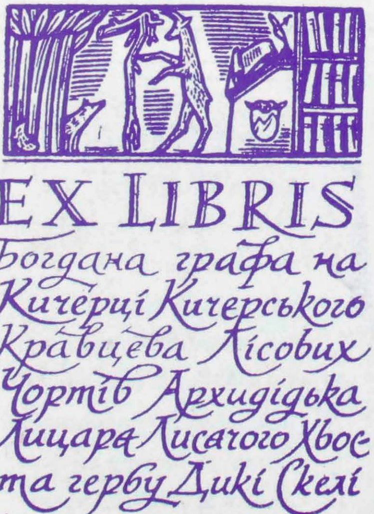

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